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CORRESPONDENCE ✓

ON THE

Formation, Objects, and Plan,

OF THE

ROMAN CATHOLIC BIBLE SOCIETY ;

INCLUDING

LETTERS

FROM



*The Earl of Shrewsbury, Lord Clifford, Right Rev. Bishop Poynter, Rev. Peter Gandolph, Ant. Rich. Blake * and Charles Butler, Esqrs.*

WITH

NOTES AND OBSERVATIONS,

EXHIBITING THE

Genuine Principles

OF

ROMAN CATHOLICS.

LONDON:

PRINTED FOR L. B. SEELEY, NO. 169, FLEET STREET; J. HATCHARD, NO. 190, PICCADILLY; MESSRS. BLACK, PARRY, AND KINGSBURY, LEADENHALL STREET; AND J. J. STOCKDALE, 41, PALL MALL.

1813.

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ERRATA.

Page 30, Title to No. XXI. *for Protestant Principles, read a Protestant Principle.*

— 52, sixth line from the bottom, *for 2 Tim. iv. read 2 Tim. iii.*

— 85, line 7, *for ut, read at.*

P R E F A C E.

THE Correspondence, Notes, and Observations, contained in the following pages, accidentally arose from the declaration of an eminent Roman Catholic Priest; that, "*if any of the Bible Societies feel disposed to try our esteem for the Bible, by presenting us some copies of a Catholic Version, WITH OR WITHOUT NOTES, WE will gratefully accept and faithfully distribute them.*" The final result of this Correspondence, however, proves that no such intention or willingness existed among the Roman Catholic Clergy; and that, when a body of Protestants, wholly independent of the British and Foreign Bible Society, had entered into an Association for the purpose of supplying the poor Roman Catholics with their own version (*but unaccompanied by NOTES*), the above Priest and his Vicar Apostolic resisted the execution of such plan!

The Projectors of this benevolent design, in endeavouring to ascertain the *real* principles by which their fellow-countrymen, of the Roman Catholic communion, were governed, in so unexpected an opposition, perceived that a rival scheme (to publish their Bible *with its hostile NOTES*) had originated in the English Catholic Board. They were, therefore, insensibly drawn into a very unlooked-for communication, with distinguished Members of that Board; who appear, at least on this point, to be under the immediate guidance and control of ecclesiastical authority!

Unforeseen circumstances obliged the representatives of the Protestant party to lay their entire proceedings before a General Meeting; who, thereupon, published a series of Resolutions, the tenour of which gave umbrage to the English Catholic Board, and produced a Counter-statement. The publication of all this Correspondence was the only possible mode of developing "the whole truth,"

and of obviating the objections made to their proceedings: but, in order to understand this Correspondence, it was deemed requisite to add materials, collected chiefly from the Roman Catholic editions of the Scriptures, which tend to confirm the said Resolutions, and also to elucidate many passages in the original Letters.

If the genuine and fundamental principles of the Church of Rome be clearly unveiled in these pages, such collateral effect of the Correspondence was at first undesigned; yet, this disclosure will not render the publication less seasonable or useful, at a time when those principles are in danger of being forgotten by Protestants.

On publishing these Letters, the Protestant Committee (authorized by the General Meeting) have felt it a point of justice and propriety towards the Gentlemen, by whose exertions those Letters, &c. were obtained, to subjoin one of their own Resolutions; which took the responsibility of this measure out of the hands of two individuals, and fixed it on themselves.

CATHOLIC BIBLE FUND.

At a Meeting of the Committee, held on the 19th May 1813;

Sir DIGBY MACKWORTH, Bart. in the Chair;

Resolved—That the whole Correspondence relative to the circulation of the Scriptures among the Roman Catholics, together with the other Communications, submitted to this Meeting, be published without delay; pursuant to the Ninth Resolution of the General Meeting held on the 1st May instant, by which this Committee was empowered to “publish, in such manner as they think proper, the whole or part of the Communications then disclosed.”

Extracted from the Minutes,

DIGBY MACKWORTH, *Chairman.*
EDWARD CRAIG, *Secretary.*

CORRESPONDENCE

&c.

INTRODUCTION.

SINCE the establishment of the "*British and Foreign Bible Society*" in London, and by means of its numerous auxiliary or branch associations in all parts of the British empire, but especially in Ireland, the extreme want of the Holy Scriptures in the sister island has been ascertained, and has excited general attention. Before that great event took place, different well-informed individuals had observed, that, in most parts of Ireland, not one Roman Catholic family in five hundred, or perhaps even a thousand, possessed a Bible; and that there were not fifteen towns, throughout the whole island, in which copies of the sacred volume could be purchased! If a dearth of the Word of God was severely felt among the Protestants of Ireland, it was experienced in a still greater degree among the Roman Catholics, who, whenever they met with it and shewed some anxiety to understand its contents, were authoritatively forbidden by their clergy to peruse the *Protestant English* version. The knowledge of such a fact excited the commiseration of various individuals, who therefore wished to devise some mode of obviating the religious prejudices of so many thousands of their countrymen; and, in order to avoid exciting opposition from the Roman Catholic Bishops or Priests, determined at length to reprint the only English translation to which their laity ever had access, viz. the *Douay Bible* and the *Rhemish Testament*. The experiment, however, was resolved to be made first with the New Testament only, and *without the usual notes*, which (in every edition hitherto published) had tended to keep up a spirit of animosity and party-violence between the members of the church of Rome and those of all Protestant churches; an evil to be especially deprecated, and if possible prevented, at the present critical moment!

The only specious objection that stood in the way of such a proposal was this; that the Bible Societies had lately dispersed numerous copies of the *Protestant* Scriptures, in Ireland, which were eagerly received by the poor of all classes: but, on considering that the great body of the Irish poor were Roman Catholics, and dared not study *our* version, except by stealth, or the connivance of a very few priests, as most of the others destroyed all the copies they could take from their people; the want of a new edition of the *Rhemish* Testament seemed to call for the immediate exertion of Protestant benevolence. The feeling of charity, which actuated Protestants, was still further heightened by extraordinary declarations even of Roman Catholic writers themselves, "That after all the boasted labours and ostentatious reports of these men [the associators and agents of Bible Institutions] having distributed, in Ireland, fifty, sixty, and seventy thousand Bibles, within certain periods, it does not appear that *a single volume*, thus distributed, has found its way *into a single cottage*."—"Many others," says one of those writers to Dr. MILNER, a living Bishop and Vicar Apostolic, "Many others, as well as myself, have inquired after these Bibles, in the very districts pointed out in the reports in question; but without the least success. The truth is, the missionaries and their agents are generally no better than impostors, embezzling the money of their masters and mistresses, and then feeding them in exchange for it with false and absurd reports; calculated, however, to gratify the favourite and deep-rooted prejudices of English Protestants." See p. 227 of "An Inquiry into certain vulgar Opinions concerning the Catholic Inhabitants and the Antiquities of Ireland." By the Rev. John Milner, D.D. F.S.A. &c. Third edition. London, 1810*.

The gross calumny and virulence of this "most respectable and intelligent correspondent" of Bishop Milner's may perhaps be overlooked; but the defect of Bibles ought not to be forgotten, and our zealous

* The book from whence the above extract is made, was lately produced (with several more) at a meeting of Protestants, who had taken a lively interest in this business. Much irritating and uncharitable language will be found in Dr. MILNER's "Inquiry;" together with copious observations by him, designed to prevent and discourage the efforts of Bible Societies, in furnishing the poor Roman Catholics with copies of *our* English Scriptures!! From that and other modern works, a few extracts will be presented to the reader, at the close of the ensuing "Correspondence;" some *Notes*, selected from the Douay and Rheims editions of the Scriptures, will also be subjoined: and thus a discerning Public will judge, whether or not there really was an urgent necessity to stir up the zeal of our humane and enlightened nation to supply **ITS OWN BIBLE WANTS IN IRELAND.**

endeavours ought to be directed towards the supply of this lamentable deficiency. With such a view, the following PROSPECTUS was printed, on the 12th of January 1813, and widely circulated by individuals resident in London.

No. I.

“ THE CATHOLIC FUND ;

“ *Established for the sole Purpose of printing the Rhemish Version of the New Testament, and dispersing it gratuitously, or at a low Price, among the Roman Catholics in the United Kingdom.*

“ By a fundamental law of the British and Foreign Bible Society, the copies of the Holy Scriptures, printed and circulated in *English* by that noble Institution, must be ‘ those of the authorized version only.’ Now, it is well known, that the Dignitaries and inferior Clergy of the Roman Church in Ireland, &c. object strenuously to their congregations making use of *our* authorized copies ; and that the English translation of the New Testament, which they fully approve, and will alone recommend, is the one commonly named ‘ The Rhemish Version,’ first published in 1582. This translation was not made from the original Greek, but from the Latin Vulgate ; and although it differs in many respects from the version in general use, it is sufficiently faithful to impart all the essential doctrines of the ‘ everlasting Gospel’ to its sincere readers.

“ Indeed, the learned and truly judicious Chillingworth almost admits, ‘ there is no real difference in the translation of controverted places, or very little,’ between our present version and that of the Roman Catholics. It is, therefore, now proposed to reprint, most faithfully and correctly, their own Rhemish translation, without note, comment, or addition ; excepting, that the letter of Pope Pius VI. to the Archbishop of Florence, and the approbation of the English Colleges of Rheims and Douay, always prefixed to this version, will also be reprinted. But, to remove an objection which, perhaps, might be raised by some persons, as if such an undertaking would be an insult to the Established Church, it is requisite to state, that an edition of the Vulgate itself was printed and published in 1796 by the University of Oxford, for the use of the emigrant French Clergy in this country.

“ The friends of national union and political harmony will not require to be told, ‘ that the distribution of the Bible (and especially

the New Testament) throughout Ireland, is the most likely mode of bringing into order that generous people. Give them good Scriptural principles: let the WORD OF GOD have free circulation, and in time it *must* produce an effect.' In this way, then, it is hoped an accession will speedily be made to the knowledge, happiness, and Christian liberty, of our numerous fellow-subjects in the sister island.

"The difficulty of disseminating Scriptural truth among *them*, is little known to Englishmen, who only need ask for the 'Light of Life' to obtain it. But, may we not expect, in our 'age and land of Bibles,' that they on whom the 'Sun of Righteousness' has shone so long and abundantly, will cherish a disposition to reflect some rays of Divine light upon their brethren still 'sitting in darkness and the shadow of death?' To withhold this invaluable blessing merely because it may be less pure than that which we ourselves enjoy, is like refusing to afford the benefit of a turbid stream to a thirsty and perishing people, because *they are not* (AS WE ARE) privileged to drink freely at the source of a more clear and never-failing fountain of 'Living Water.' The invitation of our gracious Saviour is universal; 'If any man thirst, let him come unto ME and drink. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price.'

"When the sum collected shall amount to £500, an edition proportionate to that sum will be immediately commenced.—A List of Subscribers to the CATHOLIC FUND will also be published from time to time.—After a short period a Treasurer and Committee will be appointed, at a public meeting.

" * * The Names and Address of those who intend to promote the above object will (at present) be received by*

*"WILLIAM BLAIR, Esq. 69, Great Russel Street, Bloomsbury; and
C. E. LEFROY, Esq. 52, Doughty Street, Foundling Hospital.*

"LONDON, JANUARY 12, 1813."

Immediately after the preceding paper was begun to be circulated, a letter was sent by one of the subscribers to Mr. Blair, pointing out to him a pamphlet and public invitation, by the Rev. Peter Gandolphy, (which seemed to coincide with the above-mentioned plan,) to distribute a Roman Catholic version of the New Testament, "WITH OR WITHOUT NOTES."

The pamphlet is thus entitled, viz. :—“ A congratulatory Letter to the Rev. HERBERT MARSH, D. D. F. R. S. Margaret Professor of Divinity in the University of Cambridge ; on his judicious Inquiry into the consequences of neglecting to give the Prayer-book with the Bible : together with a Sermon on the Inadequacy of the Bible to be an exclusive Rule of Faith ; inscribed to the same, by the Rev. PETER GANDOLPHY, Priest of the Catholic Church.” London, 1812.

At page 11, are the following words of the Rev. Author ; which gave an impression to Protestants, in perfect unison with their own wishes and ardent hopes : viz.—“ *Yet, Sir,*” addressing Dr. Marsh, “ *if any of the Bible Societies feel disposed to try our esteem for the Bible, by presenting us some copies of a CATHOLIC VERSION, WITH OR WITHOUT NOTES, we will gratefully accept and faithfully distribute them.*”—These few lines gave occasion to a very important correspondence. On the same day Mr. Blair obtained this pamphlet, then called at Mr. Gandolphy’s house, and wrote the subsequent letter, enclosing also therein some of the above-named printed circular Addresses : viz.

, No. II.

To the Rev. PETER GANDOLPHY.

REV. SIR,

You will perceive by the enclosed papers, that it is proposed by certain friends of the Bible, to put the poorest Roman Catholics in a way of obtaining their own authorized version of the New Testament, most faithfully and correctly re-printed. I did not learn till this day, of your having intimated a wish (in your Letter to Dr. Marsh) that an attempt should be made by some society, to promote the circulation of the Roman Catholic edition of the Scriptures; and it will give me very great pleasure to be informed that our plan is likely to meet with the full approbation of the Roman Catholic Clergy, in general. I hope my present application will be received in the true spirit of benevolence and candour.

I am, &c. &c.

Jan. 14, 1813.

W. BLAIR.

69, Great Russel Street, Bloomsbury.

It could not have been conjectured that Mr. Gandolphy would deliberately proclaim the readiness of his Roman Catholic fellow-clergymen to distribute their Bible “ *without notes,*” if he believed the fact to be otherwise, or doubted their being permitted by their ecclesiastical superiors to do so.

The following answer was sent to Mr. Blair by Mr. Gandolphy :

No. III.

To W. BLAIR, Esq.

SIR,

I AM sorry I was not at home when you did me the honour to call at my door. I have read your Prospectus, and must beg leave to suggest the propriety of several corrections. In its present form you will find it raise great prejudices against itself, which may be very easily avoided. I then advise you to send a few copies of the Prospectus, by some *franks*, to each of the Catholic Bishops in Ireland—proposing that the pastor of the parish shall always be the channel of distribution to the poor: for, in the Catholic Church every thing is done in the most regular order.

I have the honour to be

7, Spanish Place,
Jan. 16, 1813.

Your obedient humble servant,

PETER GANDOLPHY.

Mr. Blair considered the alterations proposed by Mr. Gandolphy, in the Circular Address, in addition to the above passage, extracted from his pamphlet, to be complete evidence of his approbation of the plan; but, as the papers had only just been printed, he did not think it advisable to suppress the quantity which remained, nor immediately to adopt Mr. Gandolphy's advice of sending them (so corrected) to the "Catholic Bishops in Ireland." The proposed corrections were not such as Mr. Blair objected, or could object, to make in another impression, if it were called for: but, it is right to lay them before the reader; who, by a comparison with the original, will see how far Mr. Gandolphy's approval may be fairly inferred from his own suggestions. *The altered passages are placed between brackets, [THUS].*

No. IV.

The CATHOLIC FUND; established for the sole Purpose of printing the RHEMISH VERSION of the NEW TESTAMENT, and dispersing it gratuitously, or at a low Price, among the Roman Catholics in the United Kingdom.

By a fundamental law of the British and Foreign Bible Society, the copies of the Holy Scriptures, printed and circulated in *English* by that noble Institution, must be "those of the [Protestant] authorized version

only." Now, it is well known, that the Dignitaries and inferior Clergy of the Roman [Catholic] Church in Ireland, &c. object strenuously to their congregations making use of *our* [Protestant] authorized copies; and that the English Roman Catholic translation of the New Testament, which they fully approve, and will alone recommend, is the one commonly named "The Rhemish Version," first published in 1582. This translation was not made from the [***** Greek,] but from the Latin Vulgate; and although it differs in many respects from the [Protestant version in general use, the Roman Catholics believe it to be a true version, and that it faithfully imparts all the doctrines] of the "everlasting Gospel" to its sincere readers.

Indeed, the learned and truly judicious Chillingworth almost admits, "there is no real difference in the translation of controverted places, or very little," between our present version and that of the Roman Catholics. It is, therefore, now proposed to reprint, most faithfully and correctly, their own Rhemish translation, without note, comment, or addition; excepting, that the letter of Pope Pius VI. to the Archbishop of Florence, and the approbation of the English Colleges of Rheims and Douay, always prefixed to this version, will also be reprinted. But, to remove an objection which, perhaps, might be raised by some persons, as if such an undertaking would be an insult to the Established Church, it is requisite to state, that an edition of the Vulgate itself was printed and published in 1796 by the University of Oxford, for the use of the emigrant French Clergy in this country.

The friends of national union and political harmony will not require to be told, "that the distribution of the Bible (and especially the New Testament) throughout Ireland, is [one of the most likely modes] of bringing into order that generous people. Give them good Scriptural principles: let the WORD OF GOD have free circulation, and in time it *must* produce an effect." In this way, then, it is hoped an accession will speedily be made to the knowledge, happiness, and Christian liberty, of our numerous fellow-subjects in the sister island.

[It has been hitherto very difficult to circulate the Scriptures among them, *because they were not offered in the translation approved and authorized by their own Church.* Should we not expect, then, in our "age and land of Bibles," that they, on whom the "Sun of Righteousness" has shone, in this manner, so long and abundantly, will cherish a disposition to reflect some rays of that same Divine light, upon their brethren in Ireland? To withhold this invaluable blessing, merely be-

cause it subsists under a different version, is to indulge a most unreasonable prejudice: since the learned Protestant Grotius himself, speaking of the Vulgate from whence this version is taken, says, "that he has always held it in most particular estimation, not only because it contains nothing contrary to sound doctrine, but because the author was a man of consummate erudition."—See Grotius's Preface to his Notes on the Old Testament.]

The invitation of our gracious Saviour is universal: "If any man thirst, let him come unto Me and drink. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk, without money and without price."

☞ *When the sum collected shall amount to £500, an edition proportionate to that sum will be immediately commenced.—A List of Subscribers to the CATHOLIC FUND will also be published from time to time.—After a short period a Treasurer and Committee will be appointed, at a public meeting.*

* * *The Names and Address of those who intend to promote the above object will (at present) be received by*

WILLIAM BLAIR, Esq. 69, Great Russel Street, Bloomsbury; and
C. E. LEFROY, Esq. 52, Doughty Street, Foundling Hospital.

LONDON, JANUARY 12, 1813.

From this period till the 10th of March, the names and subscriptions of persons, who approved of the original proposal, were received by Mr. Blair and Mr. Lefroy; and, as it since has appeared, the Rev. Mr. Gandolphy took an early opportunity of laying the materials he had received from Mr. Blair, on the 14th of January, before certain distinguished members of the "English Catholic Board," which met at the house of the Earl of Shrewsbury, in Stanhope Street, London. The Morning Post, and other newspapers, of March 9th, falling in the way of Mr. Blair, he discovered an advertisement; which induced him to write the following letter to a gentleman, who was believed to be an active member of the "English Catholic Board," and who is known to be one of the most liberal-minded persons of the Roman Catholic persuasion in this kingdom.

No. V.

SIR,

March 10, 1813. 69, Great Russel Street.

I HAVE just now seen in the Morning Post * the copy of a resolution, stated to have been passed yesterday, by the "English Catholic Board," at the Earl of Shrewsbury's, in Stanhope Street; in consequence of which, I hope the enclosed proposals, "for the purpose of promoting a gratuitous distribution of the Holy Scriptures" among Roman Catholics, will be found deserving of their countenance.

I am, Sir,

Your obedient servant,

W. BLAIR.

To Charles Butler; Esq. Great Ormond Street.

No answer was returned to the above application, nor any notice taken of it, by Mr. Butler. But, as a very strong impression was made on the public mind, by the apparently generous and enlightened intentions of the Roman Catholic Board, (who advertised AT A TRULY REMARKABLE PERIOD,) Mr. Blair requested his friend and active co-operator, Mr. Lefroy, to call on Mr. Butler. This was accordingly done, about the 22d of March; but Mr. Butler declined giving him an explanation of the real design of the Catholics with whom he acted, and referred Mr. Lefroy to another Lawyer belonging to this Board, and who was stated to be the provisional Secretary (as Mr. L. understood) to the gentlemen more immediately engaged in that undertaking. Mr. Lefroy, therefore,

* The following Paragraph is copied from the Morning Chronicle of March the 9th, 1813.

" ENGLISH CATHOLIC BOARD.

" AT the English Catholic Board which met yesterday at the Earl of Shrewsbury's, in Stanhope Street, among other resolutions, the following were passed:—

" That this Board are of opinion, that it is highly desirable to have a subscription entered into by the Roman Catholics of Great Britain, for the purpose of promoting a *gratuitous* distribution of the Holy Scriptures.

" That a Committee for carrying the above Resolution into effect, be appointed at the next Meeting of the Board, and that such Meeting be held at the house of the Earl of Shrewsbury, on Saturday next, the 13th instant."

waited on Mr. Blake, told him the nature of the information wished for by the Protestants; and begged an explicit answer to his inquiries, in order to learn if a friendly co-operation with the Board of Catholics were practicable. Mr. Blake required to have Mr. Lefroy's questions reduced to writing, and promised to submit them to the Board the day following. This was accordingly done by Mr. Lefroy, without delay, who showed his letter to Mr. Blair soon after it was prepared.

No. VI.

Copy of a Letter from Mr. LEFROY to ANTONY R. BLAKE, Esq. Chapel Staircase, Lincoln's Inn; INCLOSING THE PROSPECTUS.

SIR,

52, Doughty Street, March 23, 1813.

IT appears to me and Mr. Blair to be desirable, that the object advertised in the inclosed paper, should be accomplished, if possible, with the co-operation of the Catholics; as well for the sake of enlarging the supply of Catholic Bibles by the additional amount of the funds which would be thereby, in all probability, obtained; as also for the sake of advancing harmony and good understanding between the Catholics and Protestants; and also (as the object in question, if undertaken exclusively by Protestants, would, in a great measure, be defeated by the suspicion which might possibly attach to their motives, and the fidelity of their translation, in the minds of the Catholic poor) for the sake of obtaining the sanction and authority of the Catholics to their proceedings. I observed, with pleasure, from some of the daily papers, that a resolution was passed at one of the last meetings of the Catholics at Lord Shrewsbury's, to enter into a subscription for a gratuitous supply of Catholic Bibles to their poor.

May I take the liberty of requesting information from you upon the following questions?

1st. Whether the version, intended in the resolution of your Board, is the same as that proposed in the inclosed advertisement?

2d. If it be, whether it is proposed by your Board to print an edition for circulation, *without notes*?

3d. If the version resolved on by your Board corresponds with that proposed in the inclosed advertisement, and it is intended to print an edition for gratuitous circulation, *without notes*; Whether the Catholics would object to unite their subscriptions with those of the subscribers to the inclosed "Catholic Fund," and appoint a Committee to act with

a Committee of Protestants, to conduct the work in question through the press?

I make this application quite unofficially, without any communication with, or authority from, the Protestants who have already subscribed or promised their support to the object proposed in the inclosed advertisement; and merely with a view of laying such information as you may favour me with in reply, before the first general meeting of Protestant Subscribers that may be called upon the subject.

With great respect, Sir,

I am your obedient servant,

C. E. LEFROY.

P. S. Since writing the above I have seen Mr. Blair (with whom in fact the proposal originated, and at whose request I merely undertook the receipt of subscriptions); who entreated me to repeat to you his assurance of the object in the inclosed advertisement being most punctually confined to a *faithful and correct reprint of your own Rhemish translation*, and that he will gladly co-operate with any respectable Catholic in securing the fidelity of its execution.

I will beg you (as it may save trouble in circuitous communications and correspondence) to address your answer to Mr. Blair, 69, Great Russel Street.

No answer was returned; and, in consequence, Mr. Blair and Mr. Lefroy thought it best to try different measures. April 5th, Mr. Blair wrote to the Earl of Shrewsbury, and again sent the printed Prospectus; requesting his Lordship, in consequence of the silence of two other gentlemen, to communicate so much of their plan as would remove the doubts of Protestants, who were proceeding with a similar object. Mr. Blair did not keep a copy of his letter to Lord Shrewsbury; but, the purport of it was as here stated.—On the 7th of April a personal application was made to Mr. Gandolphy, at his house, next door to the Spanish Chapel, near Manchester Square; of which the result was more successful, in obtaining the *necessary* information they had not elsewhere been able to acquire. A memorandum was made, on the same day, of the substance of this conversation, both by Mr. Blair and Mr. Lefroy; who afterwards reduced their *separate* notes to a consistent and regular form.

No. VII.

Substance of a Conversation respecting the Distribution of the BIBLE among ROMAN CATHOLICS, between Mr. BLAIR, Mr. LEFROY, and the Rev. PETER GANDOLPHY, April 7th, 1813.

MR. Blair and Mr. Lefroy called on Mr. Gandolphy, at Spanish Place, to inquire what were the intentions of the Roman Catholic Board, as to printing and circulating the New Testament, conformably to their advertisements, which appeared on the 9th of March, in different newspapers? Mr. Blair stated that letters had been written, without effect, to Mr. Butler, Mr. Blake, and Lord Shrewsbury; in order to learn whether "*the purpose of promoting a GRATUITOUS distribution of the HOLY SCRIPTURES,*" by the English Catholics who met at the Earl of Shrewsbury's house, was similar to the plan which had been proposed in a printed address of January 12th, formerly sent by Mr. Blair to Mr. Gandolphy? The Rev. Gentleman answered, that he laid the letter and address before Lord Clifford and other Catholics, who finally came to the resolution of printing a new edition themselves, by Stereotype, from the same Rhemish Testament as was alluded to in Mr. Blair's Prospectus; but, that the Committee would *also reprint the Explanatory Notes*, which they hoped would not prevent the Protestant Society's purchasing copies of that Testament, as these notes were deemed too slight to afford any just ground of objection. This work was in progress, and Mr. Gandolphy promised to send a sheet of it to Mr. Blair in a few days.

Mr. Blair said, that he possessed several different Catholic Editions with notes; and begged to know, whether the notes mentioned were those commonly ascribed to the late Bishop Challoner? He doubted if any comments whatever could be admitted by Protestants; and his present wish was, not to recede from the plan already in circulation. Mr. Gandolphy answered, that the notes were those of Bishop Challoner: he also feared it would oppose a principle of his church, if Catholics were to print the Scriptures in the vulgar tongue without notes; and that they could not allow the English Bible without them, because ignorant persons would misinterpret certain important texts, unaccompanied by explanations. Mr. Blair remarked, that those notes of Bishop Challoner, though short, were highly exceptionable; since they reflected uncharitably on Protestants, often charging them with being heretical, and with wilfully corrupting the text of the Holy Scriptures. "NO," exclaimed Mr. Gan-

dolph, "not with doing so now, but with having done so formerly." To which Mr. Blair rejoined, that the charge was altogether groundless and unfair; but, in reality, the notes would convey an idea of such practices being still continued, especially when hand-bills, pamphlets, and commentaries, were at the same time dispersed abroad industriously (for he had some of them in his possession), expressly making similar allegations! The republication of such notes, therefore, was both unjust and illiberal: and, besides, Mr. Lefroy added, that those explanatory observations were chiefly on controversial points, relating to the differences between Protestants and Roman Catholics; which could never be admitted, in any impression to be paid for and circulated by Protestants.

Mr. Gandolphy was then asked, whether the New Testament, which Protestants meant to reprint without those notes, provided it were done faithfully from the Rhemish version, would be generally acceptable to the Catholic people? He answered, that himself and several other Clergymen would put some copies in circulation; though he could not say that they would be universally acceptable, as it was not a Catholic principle to recommend the Scriptures without such explanations. Moreover, the English Catholic Board did not now intend to disperse *gratuitously*, even their own stereotype edition *with notes*; for they could not go about and desire people to receive Testaments, "*because the Catholics did not in anywise consider the Scriptures necessary.*" He said, they learnt and taught *their religion* by means of catechisms and elementary tracts.

To which Mr. Blair observed, that the Council of Toulouse, under Innocent III. and several other Popes whom he named, especially since the proceedings of the Council of Trent, as well as many Priests in connexion with the Church of Rome, had either prohibited or restricted the Laity from having the Bible: he knew that in Italy, Spain, France, Ireland, &c. the free use of the Scriptures had always been considerably clogged by licenses, and might at any time be absolutely withheld in the vulgar tongue, or interdicted by rigid and severe church censures; but he trusted that injunctions of this nature would not be now generally enforced. Mr. Gandolphy did not contradict these observations; but briefly replied, that such orders and directions only related to discipline, and might, therefore, be different in various places: he did, indeed, think no modern Prelates, especially in England, would interfere to forbid or restrain the use of their own Bible; and certainly not where it was read with advantage, or was unlikely to be abused.

Mr. Blair told Mr. Gandolphy that our Saviour himself, as well as the

Prophets and Apostles, commended those Jews who read their ancient Scriptures. Christ even imputed religious errors to a culpable ignorance of the Old Testament, and required men to search therein diligently: so that it did not appear to be optional, whether the Clergy should grant or refuse to their people the free use of the Sacred Writings in any language; but it was a natural right of all men, and their incumbent duty, if possible, to examine the Scriptures for themselves. Mr. Gandolphy rejoined, that well-educated and intelligent persons were never prohibited; but only the ignorant and ill-designing people, who might do themselves or others injury, by perverting the true sense of the Bible: the Catholic Church did not sanction its indiscriminate use among the people; nor publish it without notes, to guide unlearned and common readers. He asked,—Why, if you Protestants be disposed to enlighten the poor in our congregations, will you allow the explanatory notes to be any obstacle? They do not lessen the efficacy of the Bible for salvation, and you profess not to meddle with controversial matters.

Mr. Lefroy replied; But they put that construction upon the text, the correctness of which is the very question between us. If Protestants, therefore, circulate *your* explanatory notes, they waive this vital question; and, if they waive this question, they surrender their own cause. Leaving, then, all points of construction between Catholics and Protestants quite open and untouched, the latter make a positive advance towards you in offering to adopt *your text*; which you must meet by an equal movement in concession, on your part, before you ask us Protestants to go further. Mr. Gandolphy answered, that the variations in the English text between the translations authorized by both parties were not very material: to which Mr. Blair said, that there were some passages not immaterial; particularly one, which he pointed out, affording countenance to image-worship, where Jacob is represented as worshipping the top of his staff. Mr. Gandolphy remarked, that this text was translated according to the Septuagint, as well as the Vulgate: but Mr. Blair doubted of that; and conceived (if it be so) we were not to be much governed by the Septuagint, in translating the Greek Testament. Nevertheless, added he, no alterations would be now made in reprinting their Rhemish version from the Vulgate; which was a concession, he perceived, not at all imitated by Roman Catholics, who were indisposed to approximate one hair's breadth towards Protestants.

Mr. Gandolphy was positive that the Catholic clergy would not relax a single principle which had always been in exercise to this time; that they

would never put the English Scriptures into the hands of the poor and ignorant, without comments; nor yet give the Bible gratuitously, even *with notes*, to every body who applied for it, but only under the direction, and at the will of their superiors!!! He observed, that the word "GRATUITOUS," in the resolution of the Catholic Board, did not mean that they would in future distribute the Holy Scriptures indiscriminately; but merely, that those poor people to whom their priests thought fit to intrust the Scriptures (published with explanatory notes) should be supplied for nothing. Mr. Lefroy replied, that, in this case, the advertisement operated as a complete deception upon the Protestant public, and that it was apparently published with the intention of imposing; for, otherwise, *cui bono* the advertisement at all? And, why did they publish that deceitful Resolution, under the existing political circumstances? Qualified, as Mr. Gandolphy had qualified the intentions of the Board, no security was given, nor had they even afforded any presumption, that the Catholic clergy were a whit less inclined to withhold or restrain the use of the Scriptures, than they ever had been! It was further urged by Mr. Lefroy that Mr. Gandolphy's broad suggestion, in his first printed letter to Dr. Herbert Marsh, of the readiness of Roman Catholics (speaking in general terms) to accept gratefully, and distribute faithfully, their own version of the Scriptures, EITHER WITH OR WITHOUT NOTES, if any of the Protestant Bible Societies would present them with such an edition, is open to the same misconception and animadversion as the delusive Resolution published by the Catholic Board; and which ought to have been accompanied with a remark, honestly confessing that the author spoke only of his own personal disposition,—knowing it to be in direct opposition to a uniform principle as well as a constant practice of the Roman Church, from which he also knew the Catholic prelates would disdain to sanction the slightest deviation! To this he made no answer.

Mr. Blair added, that Protestants, seeing the Catholic advertisement of a determination "to promote a gratuitous distribution of the Holy Scriptures," did undoubtedly suppose the Catholics were becoming at length more liberal and enlightened; for he had been lately written to, and reminded of there existing now no necessity to reprint the Rhemish Testament without notes, as the plan was superseded by the exertions of the Roman Catholics themselves. This induced him to write two days ago to the Earl of Shrewsbury, in hopes of gaining that information which was now become indispensable; and to obtain which Mr. Lefroy

and himself had waited on Mr. Gandolphy. The Rev. Gentleman expressed his surprize, that Mr. Blake had not answered the letter sent to him on this subject; and said, he understood that an official reply had already been written.

P. S. In a subsequent conversation (April 17th), Mr. Gandolphy was informed, that a paper containing the minutes of proceedings by the Bible Committee had been sent to Mr. Blair, by the Earl of Shrewsbury; which proved, that the English Roman Catholic Board designed to afford him an opportunity of conferring with that Committee: but they had not yet done so. Mr. Gandolphy answered, that the Committee, on further consideration, declined having such conference; as it would be of no use, and could not lead to any thing, because their plan was so different from Mr. Blair's. He also said, their printing business went on slowly; and that it was in the hands of a person at St. Pancras, whom Mr. Blair understood to be Mr. Wilson, the stereotype printer.

No. VIII.

Communication made to Mr. BLAIR from the Earl of SHREWSBURY.

SIR,

Stanhope Street, April 9, 1813.

IN reply to yours, I have thought it best to send you inclosed, a copy of the late Resolutions of our Board; by which you will see, that the Bible Committee, appointed by the Board (I am not myself one of the Committee), have been authorized to communicate with you, on the subject of your letter to Mr. Gandolphy, &c. and which I have reason to suppose *it is their intention to do.*

I am, Sir,

Your obedient humble servant,

SHREWSBURY.

Board at the Earl of SHREWSBURY'S, Monday, March 8th, 1813,

The Lord CLIFFORD in the Chair:

Resolved,—I. THAT this Board are of opinion that it is highly desirable to have a subscription entered into by the Roman Catholics of Great Britain, for the purpose of promoting a *gratuitous* distribution of the Holy Scriptures.

II. That a Committee for carrying the above Resolution into effect,

be appointed at the next meeting of the Board, to be held at the house of the Earl of Shrewsbury, on Saturday next, the 13th inst.

Board at the Earl of SHREWSBURY'S, Saturday, March 13th, 1813,

The Lord CLIFFORD in the Chair :

Resolved,—I. That a Committee be now appointed to prepare a plan for promoting the distribution of the Holy Scriptures, agreeably to the Resolution entered into at the last meeting of the Board.

II. That the Committee do consist of seven persons.

III. That the Right Rev. Dr. Poynter, by himself or deputy, be one of those persons, and that the remaining six be now appointed by ballot.

Committee appointed.

- | | |
|----------------------------------|-----------------------------|
| 1. Right Rev. Dr. POYNTER. | 5. ANT. RICHARD BLAKE, Esq. |
| 2. Right Hon. the Lord CLIFFORD. | 6. JOHN MENZIES, Esq. |
| 3. Hon. ROBERT CLIFFORD. | 7. JAMES KERRAN, Esq. |
| 4. Sir JOHN THROCKMORTON, Bart. | |

IV. That the Letter from Mr. Blair to Rev. Mr. Gandolphy, be referred to the Committee, and that the Committee be empowered to communicate with Mr. Blair on the subject of that Letter.

V. That no Resolution of the Board be acted upon, unless it has been proposed at one meeting and confirmed at a subsequent one.

VI. That a General Meeting of the Board of the Catholics of Great Britain be appointed for an early day in the month of May next, at the Free Masons' Tavern.

VII. That the Board do meet at the Earl of Shrewsbury's, on Saturday next, the 20th inst. at twelve o'clock precisely.

Board at the Earl of SHREWSBURY'S, Saturday, 20th March 1813,

The Lord CLIFFORD in the Chair :

Resolved,—I. That the Resolutions of the last Board be confirmed.

II. That the following Resolutions approved by the Board, held on Monday the 8th inst. be now passed and inserted in the public papers : viz.—

1st. " That this Meeting entertains the deepest sense of gratitude towards the Honourable the House of Commons, for the decision adopted by that House, on the 2d instant (that it would resolve into a Committee to examine into the laws affecting the Roman Catholics of the United Empire), and for the Resolution subsequently adopted in a

Committee of the whole House on the 9th inst. And we sincerely congratulate our fellow-subjects of every religious persuasion, on the additional strength that, we confidently trust, will be added to the empire, from the harmony which is likely to subsist hereafter among men of all denominations and religions in the country.

2d. "That this Meeting, deeply impressed with the sentiments expressed in the first Resolution, will, as far as in them lies, be most anxious to afford every facility to an amicable adjustment of the great and beneficent work thus happily undertaken by Parliament; and they declare, that the satisfaction they look to in being admitted to the benefits of the constitution, will be greatly diminished, if not accompanied with the cordial concurrence of their Protestant fellow-subjects; whose good will they have ever been anxious to conciliate, and for the attainment of which they are, and ever have been, willing to make every sacrifice that is not inconsistent with their religious principles.

3d. "That the Petition of the Catholics of England be taken to Earl Grey on Monday next, the 22d inst. by the Lords Arundell and Clifford, Sir John Throckmorton, Bart. and Edward Jerningham, Esq. to be presented that day by Earl Grey to the House of Lords."

Adjourned to Saturday the 27th inst.

Board held at the Earl of SHREWSBURY'S, Saturday, March 27,

The Lord CLIFFORD in the Chair.

The following being the First Report of the Committee appointed to prepare a plan for promoting the distribution of the Holy Scriptures, was read:

"To the General Board of the Catholics of Great Britain.

"The Committee, to whom it was referred by the Board to prepare a plan for promoting the distribution of the Holy Scriptures amongst the Roman Catholics of Great Britain, beg leave, in consequence of such reference, to propose the following Laws and Regulations for the above purpose:

"Laws and Regulations.

"I. That a Society be formed from among the Roman Catholics of Great Britain, for the purpose of facilitating the distribution of the Holy Scriptures, and particularly of the New Testament, amongst the poor of the Catholic communion; and that the same be denominated, the *Roman Catholic Bible Society*; and to consist of such persons as shall be subscribers thereto, of one guinea and upwards annually.

“ II. That the Vicars Apostolic of Great Britain be respectfully invited to become the Patrons of the said Society.

“ III. That the business of the Society be conducted and managed by the Patrons, a President, twelve Vice-presidents, a Treasurer, a Secretary, and a Committee of twenty-five Members; besides the officers to be chosen by the subscribers (five of whom to be a quorum) at a Meeting to be called for that purpose.

“ IV. That as the objects of the Society can only be effected by the generous and zealous support of the Catholics of Great Britain, it is expedient that subscriptions be earnestly and generally solicited for that purpose; the subscribers to be classed as follows:

“ A subscriber of one guinea annually to be deemed a Member.

“ A subscriber of ten guineas at any one time to be a Member for life.

“ A subscriber of three guineas annually to be a Governor.

“ A subscriber of thirty guineas at one time, or who shall by one additional payment increase his original subscription to thirty guineas, to be a Governor for life.

“ All Governors to be entitled to attend and vote at the meetings of the Committee.

“ V. That the Committee shall appoint all officers, and shall have the superintendence and management of the funds of the Society; their meetings to be held as they amongst themselves shall appoint; the minutes of their proceedings, together with the laws and regulations of the Society, to be entered in a book kept for that purpose; and to make a report of their proceedings at the Annual Meeting of the Society; which meeting is to be held some day in the month of May, as shall be found most convenient, and after due notice.

“ VI. That an Address to the Catholics of Great Britain be prepared, explanatory of the views and objects of the Society, and soliciting their support.”

It was then resolved,

I. That the Board do approve of the Report, just read, of the Bible Committee.

II. That the Bible Committee be empowered, if they judge it expedient, to extend the object of the proposed subscription to the distribution of approved Books of Religious Instruction and Devotion, in case hereafter the funds should admit of this extension.

III. That the Bible Committee be also empowered to distribute the plan and address, and issue letters, as they shall think necessary; for

the purpose of carrying the Resolutions respecting the formation of the Society into effect.

IV. That the General Meeting of the *Board of the Catholics of Great Britain* be appointed for Thursday, the 13th May, at the Free Masons' Tavern, at twelve o'clock.

V. That the Board be now adjourned until Low Monday; to meet on that day at the Earl of Shrewsbury's, at twelve o'clock.

CLIFFORD, Chairman.

EDWARD JERNINGHAM, Secretary.

No. IX.

Mr. BLAIR'S Answer to the Right Hon. the Earl of SHREWSBURY.

MY LORD,

April 10, 1813, Great Russel Street.

I RETURN sincere thanks for the favour of your Lordship's letter, and its inclosure; which will prevent my writing to Lord Clifford, who was pointed out to me last Wednesday as the most likely individual to whom I could successfully apply for an answer to the inquiries so ineffectually made to Mr. Butler and Mr. Blake. I have much satisfaction in finding that my letter of January the 14th, to the Rev. Mr. Gandolphy, has been formally submitted to the Board of Catholics, and that it was by them referred to the consideration of a most respectable Committee. Though I can feel no obligation to this Committee for its long delay, or rather total neglect, "to communicate with me on the subject of that letter;" especially as I have just been informed that the Board of Catholics have already begun to stereotype, not only the English text of the Rhemish Testament, but also the *hostile* Notes annexed thereto, in which Protestants are repeatedly charged with corrupting the Scriptures, &c. I must unfeignedly rejoice, that the candour and religious zeal of Protestants have operated as a stimulus to the exertions of their countrymen, in communion with the Roman Church; yet, my Lord, it would have been still more gratifying, if the sentiments of genuine liberality and enlightened policy, which actuated the largest Christian body in this empire, had produced a corresponding influence on those who claim to be treated as elder brethren, and with whom we anxiously desired to unite in a charitable and disinterested effort to benefit the poor Catholics.

I am, &c. &c. &c.

W. BLAIR,

*Right Hon. the Earl of Shrewsbury,
Stanhope Street.*

The foregoing Minutes, received from the Earl of Shrewsbury, though in some degree explaining the *general* objects of the Bible Committee, did not afford any reply to the *particular* questions of Mr. Blait and Mr. Lefroy; nor did these Minutes show whether *Notes*, and of what kind, were to be added to the intended edition of the Scriptures, for the use of Roman Catholics,—a point of vital importance to be ascertained by those Protestants who had circulated the original Prospectus of Jan. 12th. Indeed, the difficulty of obtaining the wished-for information, tended only to stimulate the exertions of the Protestants concerned in this inquiry, and impelled them to neglect no means in their power of removing every doubt; for till this could be done, it was deemed highly necessary to suspend the execution of their own plan. The next steps taken to clear up the remaining points relative to this object, were to write again to Mr. Blake of Lincoln's Inn, and to address Lord Clifford of Portman Square, without delay.

 No. X.

Mr. LEFROY's Letter to ANTONY R. BLAKE, Esq.

52, Doughty Street, Guilford Street,
Thursday, April 15th, 1813.

SIR,

As neither Mr. Blair nor myself have received any answer to the questions which, *by your own desire*, I addressed to you in a letter, so long ago as the 23d of last month, and which you promised to lay before the English Catholic Board *the next day*; and, as it is possible some answer may have been sent by you and miscarried, I take the liberty of requesting a line from you, to know whether this is the case, or whether your Board has the questions alluded to still under deliberation?

I remain, &c.

CHRIS. EDW. LEFROY.

 No. XI.

Mr. BLAKE's Answer to Mr. LEFROY.

Lincoln's Inn,

Thursday, April 15th, 1813.

SIR,

I HAVE just now received your note of this morning. The Roman Catholics of England have appointed a Committee, for the pur-

pose of preparing a Plan for the establishment of a Roman Catholic Bible Society. The Committee has accordingly prepared one; but *nothing decisive* can be determined, until a general meeting of the Roman Catholics takes place, which I believe will be held early in the ensuing month.

I am, Sir,

Your obedient humble Servant,

A. R. BLAKE.

"*Nothing decisive*" having thus been obtained, Mr. Blair wrote immediately to Lord Clifford.

No. XII.

Letter to the Right Hon. Lord CLIFFORD.

Thursday, April 15, 1813.

Great Russel Street, Bloomsbury.

MY LORD,

AFTER conferring with some Protestant gentlemen, who feel anxious to supply the poor Roman Catholics with their own English version of the Scriptures, and to whom I yesterday reported the substance of a conversation lately held with the Rev. Mr. Gandolphy; it was their wish that I would ascertain what steps have actually been taken, with reference to the same object, by the English Catholic Board. I learn from the minutes of your proceedings in Committee, on the 13th of March, with which I have been favoured by Lord Shrewsbury, that a communication was then intended to have been made to me officially by that Committee; but, as I have received no such communication, (although Mr. Blake was written to several weeks since, and pressed for an explicit answer to certain queries), I must now trouble your Lordship, whom I understand to be Chairman of the said Bible Committee.

It is more particularly requested to know,

- 1st. If any intention exists of printing, as well as of gratuitously distributing, the Scriptures?
- 2d. If your design be to print notes; and of what kind, or from what edition?
- 3d. What progress has been already made?
- 4th. If your Committee will unite, and cordially co-operate, with us in the execution of a proposal disclosed in our Prospectus of January

12th; which the Board of Catholics have seen, through Mr. Gandolphy, and perhaps also through Mr. Butler and Mr. Blake? Nevertheless, I send another copy of our Prospectus,

As it is painful to us, thus repeatedly and importunately, to trouble different members of your Board, on a subject which might so easily have been explained in a single reply; I trust your Lordship will forgive me for now adding, that it will be a great disappointment not to be honoured with a distinct answer as early as possible, in order to avoid longer suspense, by a protracted correspondence.

If it be not convenient for your Lordship to send me an answer by Saturday noon, I shall suppose you rather prefer to give a verbal explanation; and I purpose then to do myself the honour of waiting upon you, with Mr. Lefroy, whose name is attached to the inclosed Prospectus.

I remain, my Lord, very respectfully, &c. &c. &c.

W. BLAIR.

*Right Hon. Lord Clifford,
Portman Square.*

No answer being sent in two days, Mr. Blair and Mr. Lefroy called at Lord Clifford's; but were informed he had gone out of town. On the 28th of April a reply was received, which will be found, No. XIV. Mr. Blair next wrote the following letter to Bishop Poynter, Vicar Apostolic of the London District.

No. XIII.

Mr. BLAIR to Bishop POYNTER.

Great Russel Street, Bloomsbury Square,

RIGHT REV. SIR,

April 20th, 1813.

I LEARN, from minutes of the English Catholic Board, that an interview with me was some time ago intended, upon the subject of a letter which I wrote to the Rev. Mr. Gandolphy, on the 14th of January. But, not having yet been honoured with any communication, and being anxious to decide with my friends respecting the manner in which it will be best to proceed with reprinting the Rhemish Testament, so as to ensure its general acceptance among Roman Catholics; I now am compelled to address you, as an episcopal member of the Bible Committee, appointed by that Board.

You doubtless understand, from my letter to Mr. Gandolphy, and the circular paper inclosed therein, that Protestants intend to print and disperse the Rhemish Testament, without notes; and that they are desirous to co-operate *most amicably* with Roman Catholics in this benevolent undertaking. But, Mr. Gandolphy informs me, that the Clergy in the Roman Catholic Church do not consider the Bible to be *necessary* for the common people; that it would be inconsistent with the uniform practice of the Church to encourage the distribution of the Scriptures without notes; and that your Bible Committee have not only resolved to decline all communication with me, but actually have begun to stereotype the New Testament, *with notes*. If this be really true, and I could learn it from indubitable authority, there would certainly be no occasion for delay or further suspense, nor (perhaps) for our proceeding at all according to the original plan: but, as we cannot act on such private and unauthorized information, we feel solicitous to obtain some specific intelligence from one who belongs to the Bible Committee; and hope to be favoured with an early answer, either confirming or contradicting the reports unofficially received on these points.

I inclose a copy of our printed Prospectus, formerly sent to Mr. Gandolphy.

I remain, &c. &c.

Right Rev. Dr. Poynter,
Puckeridge, Herts.

W. BLAIR.

No. XIV.

Lord CLIFFORD's Reply to Mr. BLAIR.

SIR,

Irnham Hall, April 23, 1813.

I HAD the honour of receiving your letter yesterday, which I will transmit to London, to be submitted to the *Committee of the Catholic Bible Society*. I cannot take upon myself to answer the queries you proposed to me; but I think I am authorized to say, that our Committee are of opinion, that, being competent among ourselves to carry into effect all the purposes for which our Society was instituted, we should decline uniting with any others.

I have the honour to be, Sir,

Your humble servant,

CLIFFORD.

William Blair, Esq.

No. XV.

Right Rev. Bishop POYNTER'S Answer.

SIR,

ON Thursday, the 22d, I was honoured with your favour of the 20th instant, to which I hasten to return an answer, this first leisure moment since my return to town.

The Committee, appointed to prepare a plan for promoting the distribution of the Holy Scriptures among the Catholics of Great Britain, was indeed *empowered*, by a resolution of the English Catholic Board, to communicate with you on the subject of your letter of 14th January, to Rev. Mr. Gandolphy; but the Committee, to whose discretion the exercise of this power was entirely left, did not think it would be agreeable to their plan to enter into the subject of that letter, and therefore abstained from troubling you on the occasion.

I beg leave to inform you, that it is the plan of the Catholic Bible Society, to print a Catholic English version of the Scriptures, especially of the New Testament, *with notes*; and that this plan may probably be so extended as to provide means of supplying the poorer classes with *some other approved books of piety and religious instruction*. Your proposal of printing the Rheinish translation of the New Testament, *without notes* (especially as we conceive it was intended chiefly for the lower classes of our Catholic community), would not have been agreeable to our practice, nor to the terms of the letter of Pope Pius VI. which you intended to reprint; and in which the Pope, in expressing his approbation, says to the Archbishop, "especially when you shew and set forth, that you have added explanatory notes, which, being extracted from the holy fathers, preclude every possible danger of abuse: thus you have not swerved either from the laws of the congregation of the Index, or from the constitution published on this subject by Benedict XIV." I do not know with what propriety the letter of Pius VI. containing this condition of his approbation, could have been prefixed to an edition of a translation of the New Testament, *without explanatory notes*. I may add, that we have taken measures for printing a *stereotype* edition of the New Testament, *with notes*.

Perhaps, Sir, you may not be aware how attentive the pastors of the Catholic Church are, and have been, to circulate the Scriptures and scriptural truth amongst their flocks: nor can you reasonably blame us, if we act with discretion in the discharge of our duty in this respect; especially when you consider, that the sacred Scriptures, which, when

rightly understood, are a light to the mind and food to the soul, have, from misconstruction, or from the evil dispositions with which they have been read, been often made an occasion of fatal error, and been perverted into a deadly poison. The best food may be hurtful to a disordered stomach.

Whilst I was writing this I received a visit from Mr. Lefroy, who signified to me that you wished to have a little conversation with me, on Monday next, on the subject of this letter. I beg to say, that I shall be at home at ten o'clock, on Monday morning (being under an engagement for eleven), and shall be happy to see you, if you can honour me with a call at that hour.

I remain, Sir,

Your most humble servant,

4, Castle Street, Holborn.

WILLIAM POYNTER.

April 24, 1813.

No. XVI.

From Mr. BLAIR to Bishop POYNTER.

Great-Russel Street, Bloomsbury,

RIGHT REV. SIR,

April 26, 1813.

I AM obliged to you for the explicit answer you have given to my inquiry, so far as regards the important point of co-operation between Protestants and Roman Catholics. But, I should have been truly happy to find, among the leading members of your Bible Committee, a disposition to act with us; in the execution of a design, calculated exclusively for the benefit of poor Roman Catholics, and in which no sacrifice or concession was demanded from them to acquire that benefit.

I do not need to be informed, that many texts of Scripture must be explained to the common people; though it will scarcely be denied by you, on the other hand, that far the greater portion of the Bible is perfectly intelligible to the meanest understanding. And, as our plan was to disperse your own approved version *only*, leaving the Clergy to expound the text by preaching, or catechetical instructions, &c. I must think we have not merited this reserve and jealousy.

Since, however, there remains now no hope of our acting together, (which is exceedingly to be regretted,) we are desirous of ascertaining whether we are likely to meet with opposition, in distributing your text

alone, most faithfully and literally reprinted? To this question, Sir, I beg the favour of a distinct reply, for the information of my friends; who only wish to supply those individuals, to whom the Scriptures of truth have hitherto been quite inaccessible.

I am sorry my engagements at home, from nine till eleven this morning, prevent my accepting your proposal of waiting upon you at ten o'clock.

I have the honour to be, &c. &c.

To the Right Rev. Dr. Poynter,
- 4, Castle Street, Holborn.

W. BLAIR.

No. XVII.

Dr. POYNTER'S Acknowledgment to Mr. BLAIR.

SIR,

BEFORE I return an answer to your kind favour just received, I beg leave to communicate the subject to some of the Gentlemen of the Catholic Committee, whom I expect to meet to-day. In the course of to-morrow I purpose sending you a reply to your question.

I have the honour to be, Sir,

Your humble servant,

4, Castle Street, Holborn,
April 26, 1813.

W. POYNTER.

It will be obvious, that the question propounded by Mr. Blair, as to the probability of Protestants being interrupted and opposed in distributing the New Testament *without notes*, was too important to be lost sight of on this occasion; and it cannot be difficult to assign a motive for Dr. Poynter's hesitation, in giving a direct negative to such a supposition: for it must have been grateful to his mind to have returned an answer of peace, if this could have been done consistently with Roman Catholic principles. Instead of doing so, an evasive reply was sent to Mr. Blair two days afterwards.

No. XVIII.

The Right Rev. Dr. POYNTER'S Answer.

SIR,

In reply to your favour of the 26th instant, I have to inform you, that we hope the *stereotype* Catholic translation of the New Tes-

tament, which we are going to publish, with explanatory notes, will be sufficient to supply the demands and exigencies of the Catholics of Great Britain; and therefore, with many thanks for your kind offer, we wish not to occasion you the unnecessary expense and trouble which would attend your reprinting an edition of our translation of the New Testament.

With sincere regard,

I am, Sir,

Your most humble servant,

Castle Street, Holborn.

WILLIAM FOYSTER.

April 28, 1813.

To William Blair, Esq.

No. XIX.

MR. BLAIR to the Rev. Mr. GANDOLPHY.

REV. SIR,

April 27, 1813. Great Russell Street.

I HAVE carefully revolved in my mind the circumstances which have transpired, relative to our printing a Catholic edition of the Scriptures; and, in particular, I have well considered the principles of your Church, as developed in our conversation of April 7th, which Mr. Lefroy and myself reduced to writing. Now it appears, on the whole, so improbable, that my Protestant friends will proceed with their plan of printing the Rhemish Testament, without notes, while there is a moral certainty of our object being opposed and defeated by the Catholic Clergy in its distribution, that I deem it an indispensable duty to lay all my recent proceedings before them; whereby they will judge, whether or not it be proper to go on, in the present unfavourable situation of affairs—for which I am extremely concerned. I feel it right to give you this intimation, lest you should think it desirable to afford me a previous meeting, with a view to hear the minutes of your own conversation read over; and thus an opportunity will be given you of making a few verbal corrections, if necessary. I shall have pleasure in receiving you at my house, on Thursday! or Friday morning, about ten o'clock, for this purpose.

It is a painful and humiliating reflection to me, that Roman Catholic principles, even in this enlightened age and country, do not allow the glory to circulate God's unerring word, with freedom and sincere con-

science; as if that which Divine wisdom has mercifully condescended to dictate, were not sufficiently intelligible, nor free from mischievous obscurity, and not efficacious to save souls, without our conceited interpretations! I well knew the arguments by which you defend yourselves, in restraining the use of the Bible, unfettered by notes; but they appear to me lighter than vanity, and totally fail in producing conviction!

I am, &c. &c.

Rev. Mr. Gandolphy,
7, Spanish Place, Manchester Square.

W. BLAIR.

No. XX.

Rev. P. GANDOLPHY'S Reply.

SIR,

I do not see that I can begin my letter more properly than as you have concluded yours. "It is a painful and humiliating reflection, that the principles of a surgeon, even in this enlightened age and country, do not allow surgeons to put the knife into every body's hands, with freedom and sincere confidence; as if that which Divine wisdom has mercifully condescended to provide for the benefit of man, were not sufficiently manageable, and safe from mischievous accidents, and not efficacious to cure, without the conceited directions of experience."—"I well know," exclaims the impudent mountebank, "the arguments by which you surgeons and physicians defend yourselves in restraining the use of the knife, from those who have not had a surgical education. But they appear to us lighter than vanity, and totally fail in producing conviction."

I must tell you, therefore, Sir, that I felt some regret on perusing the reflections in your letter; and I am sure the day will yet come, when you will see things in a different point of view. Mr. Lefroy, likewise, when age and experience have cooled the fervour of youth, will see reason to correct many of his present sentiments. I have been so engaged with the work I alluded to, in my Letter to Dr. Marsh, an exposition of the Catholic religion, (and which is, at length, upon sale,) that I have had no time to inquire for what you were in search of, when you did me the honour to call. It really will not be in my power to pay my respects to you at your own house by ten o'clock; but, as you have the advantage of a carriage, I shall be always happy

to receive you or Mr. Lefroy, and converse with you on the most friendly terms; though you cannot see why I should consider myself, without impertinence, better read and instructed than my servant. This is undoubtedly our *Catholic principle*; and we have not enough of democratical morality to think otherwise. I must now sign myself

Your obedient humble servant,

PETER GANDOLPHY.

Spanish Place, London, April 27, 1813.

No. XXI.

Mr. BLAIR'S Defence of Protestant Principles, against the Rev.

PETER GANDOLPHY.

REV. SIR,

ALTHOUGH I shall never commence a religious or polemical controversy, I am unwilling to close our correspondence, without slightly glancing at the ingenious sophistry in your last letter.

We Protestants certainly cannot agree to the moral fitness and propriety of your similitude, when you compare the Bible to the cutting instruments employed in surgery. The latter, it is true, are obviously and inevitably dangerous in rude or unpractised hands; but, I have not learnt, that the Bible is necessarily a dangerous book in any well-meaning and honest person's hands. There are in it, indeed, "*some things hard to be understood*;" yet, Sir, it is admirably calculated for general use, and of itself tends to promote the instruction of all who simply endeavour to comprehend its contents. The Divine precepts and threatenings in this book are so intelligible, and its rules of conduct in the various relations of life are so plain, "*that fools shall not err therein.*" Its Author has also graciously promised to teach those who fear him, and who sincerely study his Word, in order to enlighten their minds or to know his will. It contains profound depths and mysteries, which the arrogant philosopher cannot fathom; but likewise, it has shallow passes, through which an artless child may walk in perfect safety. Besides, God has never engaged to guide the hand which, both unskilfully and presumptuously, trifles with edged tools; nor will he fail in his promise, by leaving one poor person in ruinous darkness who (while he humbly uses the glimmering lamp of reason to discover his path to heaven) embraces the practical truths revealed in the Gospel.

Again, it is not a moral duty to meddle with cutting instruments or destructive weapons: but, it is the bounden duty of every man dili-

gently to "search the Scriptures," if he be able to gain access to this fountain of life and light; and, therefore, our Saviour pronounces a woe to them who "take away the key of knowledge."

I regret that I have not at present any time to call upon you, or to enlarge this hasty answer; and am, Sir,

Your obedient humble servant,

April 29, 1813,
Great Russel Street.

W. BLAIR.

No. XXII.

Mr. BLAIR's final Letter to Bishop POYNTER.

RIGHT REV. SIR,

As I have not been favoured with an answer to my question, which was particularly solicited on the 26th instant, and which you then led me to expect, I am now obliged to conclude that we shall meet with systematic opposition, in distributing the text of the Rhemish Testament *without* Notes; and we must entertain this opinion till such design is contradicted by facts, or is disproved explicitly, by Roman Catholics possessing ecclesiastical power.

Allow me, nevertheless, to return my best thanks for the obliging communications I had previously received; and to assure you, that I shall to-morrow make an exact report to our Protestant associates, of *all* the correspondence with which I have been honoured by various members of the Catholic Board.

I cannot, however, but feel sorry that our wishes to co-operate with your Bible Committee are so entirely frustrated, by difficulties which we can neither remove nor fully comprehend. When the public advertisements of the Roman Catholic Board appeared on the 9th of last month, our hopes of a friendly and beneficial intercourse revived; for it seemed to have been the signal of national conciliation, and of Christian harmony: whereas, the cup of joy and concord has been suddenly dashed from our lips; and nothing *now* remains, except the bitterness of disappointment, with a prospect of mutual coldness and suspicion, till the arrival of a happier age.

Let it not be supposed, Sir, that we think your Committee has not a full right to disseminate the peculiar principles of the Roman Catholic Church; either by notes appended to the Bible itself, or by separate religious tracts, &c. But, I do consider it very unfortunate, and a

singular feature of your "*Bible Society*," that it should distribute any thing whatever besides the Holy Scriptures; especially at a time when this was announced, and is now generally understood to be the sole object of your association and subscriptions! Most assuredly a wrong impression has already been made on the public mind, at least among Protestants, as to your real plan; and I hope the "*Roman Catholic Bible Society*," in advertising its future proceedings, will always unequivocally shew what other important purposes it has in view, besides the "*gratuitous distribution of the Scriptures*."

Believe me, Sir, very respectfully

April 30, 1813,

Your obedient servant,

Great Russel Street.

W. BLAIR.

P. S. Extreme pressure of business prevented my writing sooner, and acknowledging your favour of the 28th instant.

To the Right Rev. Dr. Poynter.

No. XXIII.

From CHARLES BUTLER, Esq. to Mr. BLAIR.

SIR,

I HAVE reason to believe that there is some misconception respecting the edition of the New Testament, proposed by the Roman Catholics to be printed for their general use. I beg leave to mention to you, that the project has been discussed by a Committee appointed by them for that purpose, and that a Report of their proceedings is now preparing: the measure itself is resolved upon, and it is settled that the publication shall be stereotyped; but *nothing is settled respecting the form of the publication, or the edition from which it is to be printed* *. *It has been said that we are determined on adopting Doctor CHALLONER'S translation, with his notes; which, it is said, are very violent against the Protestants. That we shall adopt Dr. CHALLONER'S translation is very probable; but what we shall do in respect to his notes, is YET UNCERTAIN. They are few; and I believe no harsh expression, in respect to our Protestant brethren, is to be found among them.* If, however, they contain such expressions, I trust they will be omitted.

* Compare this with Mr. Gandolphy's and Dr. Poynter's explanations, as to the edition with Notes, &c. determined on three or four weeks before! See No. VII. IX. XV.

Doctor CHALLONER's translation is a modernized copy of the Rheinish version. That version was accompanied with continued and copious notes; and in those notes, many expressions of *polemic asperity* occur. Three fourths of these notes Doctor CHALLONER rejected from his edition, and weeded out the asperity of the others. I will send you both editions; and a slight examination of them will convince you that this is the fact. We have another edition of the New Testament, in English, by Doctor WITHAM, formerly president of the Doway College. Two Roman Catholic editions of the whole Bible, in English, on large paper, are now in the press; a third, on a small type, has been lately printed. There is also a project of reprinting a Roman Catholic version of the New Testament, from the Greek, in the nature of a *Dia-tesseron*.

Thus we have not been idle in the great and noble project of the propagation of the Sacred Volume: and whoever sees, in LE LONG's BIBLIOTHECA SACRA, the numberless editions of the whole Bible, or of the New Testament, which have issued from the Roman Catholic presses abroad, will be cautious in imputing to us any *backwardness* in that salutary work.

I beg leave to add, that in every Roman Catholic church or chapel in England, the Epistle and Gospel are read in English, every Sunday, from the altar; and that translations of them in every form (and some of them very cheap) are sold by all our booksellers.

As soon as the present hurry of business is over, I shall enter seriously on the project in question: but I am now, and shall from time to time be, too much engaged to give it the attention it requires.

I have the honour to be, with great respect,

Lincoln's Inn,
29th April 1813.

Your most obedient humble servant,

CHARLES BUTLER.

There are several important points in this Letter from Mr. BUTLER, which excited surprize and required particular notice: but, as Mr. BLAIR had determined to lay all the communications made to himself and Mr. LEFROY before a General Meeting of Protestants, which had already been summoned, he conceived it would be to no purpose entering into any farther discussions, or commencing a new controversy with his present learned correspondent.

The indecision of the English Catholic Board had been mentioned by Mr. Blake, in his letter to Mr. LEFROY; and Mr. BUTLER here says,

"It is yet uncertain what they will do in respect to BISHOP CHIL-
LONER'S Notes." The reader will, nevertheless, find by Mr. GANDBERT
WY's conversation of April the 7th (when he seemed to be entirely
master of this subject), that the Roman Catholic Bible Committee had
previously determined on reprinting *those very Notes*. But Dr. CHIL-
LONER, we are now told, "weeded out the asperity of the other Notes,"
which always accompanied the old Rhemish translation; and Mr.
BUTLER admits the "polemic asperity" of these to have been so inte-
lerable as to need this weeding. It is, however, unfortunate that many
words are still left, many briars and thistles, which to Protestant feelings
must give extreme pain!! We think, if our memory does not deceive
us, that ALL "the numberless editions," AUTHORITYWAY "issued
from the Roman Catholic presses abroad," and named "in LE LONG'S
BIBLIOTHECA SACRA," are either in the learned and foreign languages,
or burthened with notes; and therefore unfit for the use of the *laici*.
For example, Bishop MILNER informs us, that the Italian edition,
with notes, (which the Archbishop of Florence lately published for his
countrymen, to the satisfaction of Pope PIUS VI.) "consists of twenty-
three quarto volumes." Yet, Protestants are warned by Mr. BUTLER,
to be cautious in imputing to Roman Catholics any *backwardness* in
the propagation of the *Sacred Volume*; as if, to print inaccessible or
huge compilations, under which the "Sacred" Text itself lies buried,
were "exciting the faithful to read the Holy Scriptures," and "leaving
them open to every one"—*which this Pope honestly avows they "ought to*
do." See his Letter, prefixed to the Rhemish Testament of Edinb. 1804.

Dr. MILNER says, p. 441, of his Inquiry into the vulgar Errors con-
cerning the Irish Catholics, "Among other pious frauds of the Bible
Societies in Ireland, in order to trick the Catholic inhabitants out of
their religion, is that of endeavouring to persuade them that their own
Popes and most eminent divines advise them to lay aside their Ca-
tolicisms, turn a deaf ear to their pastors, and hammer their own re-
ligion out of the several books of the Bible. For this purpose they have
published, and circulated among the Catholic poor, a garbled and
disrupt translation of a letter from Pope PIUS VI. to MARTINI of Flo-
rence, in commendation of his translation of the Scriptures into Italian.
But they have taken care to suppress the passages in which His Holiness
enforces the Rules of the *Index* *, and praises the work for having notes

* See extracts from the *Index* of the Council of Trent, &c. quoted in
an Appendix to this Correspondence.

to explain difficult passages conformably to the doctrine of the Holy Fathers: in fact, it consists of twenty-three quarto volumes. The tract in question, (which, together with the corrupt copy of the Pope's letter, contains also some letters from German Jansenists, who are described as being good Catholics,) was circulated at Cork two months ago, when I was in that city:—Printed by A. Paris, Took's Court, London, for the Religious Tract Society; price 2s. 8d. per hundred."

No. XXIV.

Mr. BLAIR'S Reply to CHARLES BUTLER, Esq.

SIR,

IF you had condescended to notice my letter and inclosure of March the 10th, or had explained your Bible proceedings to Mr. Lefroy, who called at your house on this business about the 22d of last month; we should, perhaps, have been saved much trouble, and not have applied to other members of the Catholic Board. The Right Honourable J. C. Villiers lately told me, that he wished to prevent a Meeting of Protestants, which I informed him had been already summoned to receive my final report; and he said that it was his design to speak to you on this subject, which I presume has at length produced your letter of yesterday.

Be assured, Sir, that I am not ignorant of ONE of those different Biblical works named by you; nor have I any representations to make to my friends and co-operators, which will not be amply supported by evidence. If the English Catholics and Protestants do not now understand each other, and act in perfect unison together, the fault is not our's, who have laboured incessantly to promote the most cordial union; and I am sure, Sir, it will be a source of real delight, if we discover your ecclesiastical guides in the Church of Rome to be more liberal and tolerant than their predecessors.

I have been gradually drawn on to give some spare time to the momentous subject now under consideration; but, I can ill afford leisure from my daily professional avocations, to make such exertions in future. It is, however, my present duty to report correctly what I know; and then shall leave my respectable colleagues to act as they think proper, in prosecuting their object. The vessel being thus launched, they will navigate and direct its course.

I am, Sir, &c. &c.

April 30, 1813.

W. BLAIR.

On the 1st of May, all the foregoing correspondence was submitted to a General Meeting of Subscribers to the "CATHOLIC FUND," and of other Friends to the circulation of the Bible among Roman Catholics, held at the New London Tavern, Cheapside; which Meeting had been previously summoned, by about five hundred special notices, "to receive and consider an important Report by Mr. BLAIR and Mr. LEFROY, of proceedings relative to this object." The result of their deliberations was committed to writing, and after a few days was published in different newspapers, as follows:

No. XXV.

RESOLUTIONS

At a General Meeting of Protestant Friends to the Circulation of the Scriptures among ROMAN CATHOLICS, in the United Kingdom, held at the New London Tavern, on the 1st of May 1813;

Sir DIGBY MACKWORTH, Bart. in the Chair.

1. THAT the report of proceedings which have been communicated to this meeting, by Mr. Blair and Mr. Lefroy, relative to the Roman Catholic Scriptures, is highly important, and deserving the attention of Protestants in general.

2. It appears to this Meeting that Resolutions in the following words were passed by the "ENGLISH CATHOLIC BOARD," at the Earl of Shrewsbury's, on the 8th of March last, and were published in different London Newspapers of the day following, viz.:

"That this Board are of opinion, that it is highly desirable to have a subscription entered into by the Roman Catholics of Great Britain, for the purpose of promoting a *gratuitous distribution of the Holy Scriptures.*

"That a Committee for carrying the above Resolution into effect, be appointed at the next Meeting of the Board; and that such Meeting be held at the house of the Earl of Shrewsbury, on Saturday next, the 13th instant."

3. It appears to this Meeting, that the fair inference to be drawn from the foregoing Resolutions is; that it was the intention of the English Catholic Board, freely to promote a gratuitous distribution of the Holy Scriptures, without distinguishing or limiting the Agents to be employed in so beneficial a design; but it could not be conceived that the Holy Scriptures to be thus distributed (which it might be expected

were to be the authorized Catholic Version) would be encumbered with Notes and Comments, designed not only to support the distinguishing and peculiar Tenets of the Roman Catholic Church—but which, by the uncharitable charges contained in them against Protestants, are calculated to widen, rather than to heal, the differences between the latter and the Roman Catholics of this kingdom.

4. That in consequence of the preceding inference, certain Protestants did offer, through Mr. Blair and Mr. Lefroy, to co-operate with the English Catholic Board in the distribution of the Scriptures, and in printing the authorized Rhemish Version, used by the Roman Catholics; provided that Board would print the same without Notes.

5. That many of the Notes attached to the Roman Catholic Editions of the English Scriptures are not only hostile to Protestant principles, but subversive of all Protestant Churches.

6. That the Right Reverend Dr. Poynter, Vicar Apostolic (one of the Roman Catholic Bible Committee, appointed for carrying the foregoing Resolution of the English Catholic Board into effect), and other leading members of the Roman Catholic Church, have signified that the proposed co-operation of Protestants will be unnecessary; and that the object of such co-operation is even contrary to the practice of the Roman Catholic Church—which forbids the unreserved and indiscriminate circulation of the Scriptures alone, or the general distribution *without their Notes*.

7. That the spirit and determination, on the part of the English Catholic Board, which have been disclosed by the communications just received and read, diminish the present hope of co-operation with them in diffusing the Holy Scriptures among the Roman Catholic Poor of the United Kingdom.

8. That a Committee be appointed to consider the expediency of carrying into effect the original proposal, to reprint the Rhemish version of the New Testament, *without Notes*; and, still further, to ascertain the progress of the English Catholic Board, with reference to the object expressed by them, in their advertized Resolutions of March 8th, 1813; and that such Committee be especially instructed to inquire carefully into the extent to which the Irish Poor are supplied with the Roman Catholic version of the Scriptures.

9. That the Committee have power to publish, in such manner as they may think proper, the whole or part of the communications now disclosed by Mr. Blair and Mr. Lefroy, and to take all such other mea-

tures as they may think fit in this business ; also, to add to their numbers, and to call general meetings from time to time, as they may see occasion.

10. That Sir DIGBY MACKWORTH, Bart. be requested to accept the nomination of Treasurer.

11. That EDWARD CRAIG, Esq. be requested to officiate as Secretary.

12. That the thanks of this Meeting be given to Messrs. BLAIR and LEFROY, for having convened this Meeting ; for the important communications they have made to it ; and for their active, impartial, and disinterested exertions, throughout the whole correspondence.

13. That these Resolutions be published by the Committee, at their discretion ; and that subscriptions be received by the Committee, and also at Messrs. Praed's, Mackworth's, and Co. and at Messrs. Hoare's, Fleet Street, to further the objects and defray the expenses connected with the proceedings of this Meeting.

14. That this General Meeting do now adjourn to Friday, the 21st of May instant, at the *Freemasons' Tavern* ; when the Committee are requested to report their farther progress.

15. Sir Digby Mackworth having quitted the chair, it was finally resolved ; That the thanks of this Meeting be given to the Chairman, for his impartial and anxious attention to the business of this day.

Extracted from the Minutes,

LONDON,
MAY, 1813.

DIGBY MACKWORTH, *Chairman.*
EDWARD CRAIG, *Secretary.*

No. XXVI.

Rev. P. GANDOLPHY to Mr. BLAIR.

DEAR SIR,

IN answer to your favour of the 29th ultimo, I have but one reflection to offer ; you appear to be a *consistent* Protestant, whilst I am a *consistent* Catholic. According to my promise, I send you a specimen of the type of the edition of the New Testament, which the Catholics are engaged in printing †. I have observed an article in the *Post* of this morning, in which your name is mentioned. I shall be curious to see the Resolutions which the Meeting passed.

I have the honour to be,

Your obedient servant,

May 4th, 1813.

P. GANDOLPHY.

†-Specimen of the Stereotype before alluded to, in Mr. GARDOLPHY'S
Letter of May 4th.

CHAP. VIII.

Christ cleanses the leper, heals the centurion's servant, Peter's mother-in-law, and many others: he stills the storm at sea, drives the devils out of two men possessed, and suffers them to go into the swine.

1 **AND** when he was come down from the mountain,
2 great multitudes followed him: *And behold a leper
3 came, and worshipped him, saying: Lord, if thou wilt,
4 thou canst make me clean. *And JESUS put forth his
5 hand, and touched him, saying: I will: Be thou made
6 clean. And immediately his leprosy was cleansed.
7 *And JESUS saith to him: See thou tell no man: but
8 go, shew thyself to the Priest, and offer the gift which
9 Moses commanded for a testimony unto them. *And
10 when he had entered into Capernaum, there came
11 to him a Centurion, beseeching him, *And saying:
12 Lord, my servant lieth at home sick of the palsy, and
13 is grievously tormented. *And JESUS saith to him: I
14 will come and heal him. *And the Centurion, mak-
15 ing answer, said: Lord, I am not worthy that thou
16 shouldst enter under my roof: but only say the word,
17 and my servant shall be healed: *For I also am a man
18 under authority, having soldiers under me; and I say
19 to this man, Go, and he goeth; and to another, Come,
20 and he cometh; and to my servant, Do this, and he
21 doth it. *And when JESUS heard this, he marvelled:
22 and said to them that followed him: Amen I say to
23 you, I have not found so great faith in Israel. *And
24 I say unto you, that many shall come from the East
25 and the West, and shall sit down with Abraham, and
26 Isaac, and Jacob, in the kingdom of Heaven: *But
27 the children of the kingdom shall be cast out into the
28 exterior darkness: there shall be weeping and gnash-

N. B. The preceding "SPECIMEN OF THE TYPE," &c. answers to the corresponding verses, on the 15th page of Mr. Blair's own copy of the *Rhemish Testament*; to which Bishop Challoner's notes are annexed, in other parts of the work. A few of those notes (with some from the *Old Testament*) were read, as evidence of their nature and tendency, to the General Meeting of Protestants, before whom this whole correspondence was laid, May 1st, 1813.

No. XXVIII.

Another Letter from Mr. GANDOLPHY to Mr. BLAIR.

SIR,

I AM sorry to perceive, by the *Chronicle* of this morning, that you could not prevail upon your friends to continue on peaceable terms with the Catholics. But as you have determined to lay before the public the private communications you have held with me (a course which you gave me no reason to suspect you would ever adopt), I must request that, together with the printed Prospectus of your plan, inclosed in your first letter to me, you will also publish the corrected copy, which I returned with my answer. For it is proper to inform you, that the original has given very great offence to the Catholics, in whose way it has fallen; and I must also add, that I felt no little astonishment, when, subsequently to my question, whether you had continued to circulate the former? you told me you had done so, though you approved of the alterations I had suggested.

I have the honour to be

Your obedient humble servant,

PETER GANDOLPHY.

*Spanish Place,
May 8th, 1813.*

No. XXIX.

Answer of Mr. BLAIR to Mr. GANDOLPHY.

May 8th, 1813.

Great Russel Street.

REV. SIR,

ON receiving your favour, dated the 4th instant, I began to write an answer, which (from pressure of business) I have not been able to finish. But, on Thursday evening, I shewed your letter to our Bible Committee; who desired their Secretary to send you a copy of the Resolutions passed at a General Meeting of Friends and Subscribers to

our Catholic Bible Fund, which was held at the New London Tavern last Saturday. I have not yet seen the paragraph in the Morning Post, to which you allude; but, as to the public Resolutions, I can only say, they appear to be fully supported by the correspondence which I felt it necessary (as I think you were told it was my intention) to lay before our Protestant Meeting.

There are cases in which no individual ought to resist the unanimous opinion of his friends; and I do not conceive it would have been decorous in me to withstand the advice of those who deemed it my *imperative* duty to endure all the obloquy and trouble, which *must* fall on me, for giving up this correspondence to our Committee. You, Sir, did not hesitate to give up my letter, &c. of January 14th, to the English Catholic Board, (nor can I blame you for this); because you *then* saw that we had not any design to make a *secret* of our proceedings, but intended to conduct every thing *openly*.

The cause itself, as well as the means employed, to print an edition of the Rhemish Testament, was a *public* concern; it had none of the features of a private transaction; it was prosecuted altogether, both by letters and personal conversation, as an affair in which *others* were a party; and Mr. Lefroy and I repeatedly intimated, that our inquiries were made *for others*, rather than for our own private satisfaction. This will be obvious on re-perusing the correspondence, and weighing *ALL* the circumstances: and, Sir, if it be proper to disclose *any thing*, it was certainly proper to disclose *every thing* on the subject. For this reason I had (by desire, and under the direction of the Protestant Committee) given up "your corrected copy" of our Prospectus, "inclosed in your first letter to me;" which is actually *distinguished as it was altered*, and is even *printed* at the present moment, with the earliest parts of my correspondence. We did not deem it right to omit *ONE* of the letters, or other communications, from whatever quarter they came; lest the Public should say, it was an imperfect and garbled statement of the evidence. No variations, of course, can now be made.

If the "ORIGINAL PROSPECTUS GAVE VERY GREAT OFFENCE TO THE CATHOLICS IN WHOSE WAY IT HAS FALLEN," I am truly sorry for it: but, I am certain no offence was ever intended to be given; and that "your corrected copy" would have been adopted and circulated, if there had been occasion to distribute more than the first impression. The whole transaction,—including our open and disinterested proposal,—our willingness to bear the entire expense of a large edition of the Rhemish Testament,—our repeated offers of *cordial* co-operation, on

seeing that the "English Catholic Board" had advertised something apparently similar,—and the conciliatory temper in which you know my share of the correspondence was conducted,—should convince you and the world, that "MY friends" were fully disposed "to continue on peaceable terms with the Catholics." Indeed it has given extreme pain and anxiety, that our wishes have been so completely frustrated by "YOUR friends;" who are determined to place themselves in a posture of seeming rivalry, or of direct opposition. The Public will decide *who* have acted with most liberality, candour, and brotherly kindness to the poor; *who* have been willing to sacrifice party feelings and prejudices, in the hope of enlightening the ignorant, and of saving the immortal souls of "them that are ready to perish," and are hungering for "the Word of Life." The Public will decide more impartially than you or I can, who are personally concerned in the judgment we form of our own conduct; and may therefore embrace an erroneous opinion.

But, Rev. Sir, in your favour of the 4th instant, you compliment yourself on being "A CONSISTENT CATHOLIC." Without meaning to offend, I may be allowed to say—it would have been more "consistent" in you to have shewed, by *actions* as well as by words, that "you will gratefully accept and faithfully distribute a Catholic version of the Bible, with or WITHOUT NOTES;" it would have been more "consistent" to have realized the hopes raised by your first "Congratulatory Letter to the Rev. Herbert Marsh," and not joined with those who set their faces as a flint against the object of your own invitation; it would have been more "consistent," Sir, to have suppressed the publication of numerous passages in your three late attacks on the British and Foreign Bible Society, when a plain declaration had been printed by you (in the former of them) which breathes a different spirit, and has a different tendency; it would also have been more "consistent" not to increase the difficulties under which Roman Catholics of this country already laboured, in obtaining their own version of the Scriptures, directly after you had altered our original Protestant Prospectus (of January the 12th), and had deliberately inserted these words—"It has hitherto been very difficult to circulate the Scriptures among them, *because they were not offered in the translation approved and authorized by their own Church.*" (See p. 7, No. IV. of this Correspondence.) WE "offered" to print and give them such a "translation," but YOU immediately opposed us!!!

Great Russel Street,

I remain, Rev. Sir, &c. &c.

May 8, 1812.

W. BLAIR.

P. S. As I really cannot spare time to copy this midnight-production, I beg leave, Sir, thus to close the present correspondence by a printed reply to you; which I hope will never again be renewed, on this subject (quite foreign to my pursuits as a *Surgeon*), and with so little prospect of yielding satisfaction to your friends.—W. B.

To the Rev. Peter Gandolphy,
Spanish Place, Manchester Square.

No. XXX.

An Article contained in *The Morning Chronicle and Post*, of
May 11th, viz.

ENGLISH CATHOLIC BOARD.

At the Meeting of the English Catholic Board yesterday, at the Earl of Shrewsbury's, the following Resolution was passed:

That the Board of English Roman Catholics have seen with great surprise and concern, certain Resolutions printed in the *Morning Chronicle* of the 5th inst. said to be the Resolutions of the General Friends to the circulation of the Scriptures among Roman Catholics of the United Kingdom,—

Sir DIGBY MACKWORTH in the Chair.

In one of the Resolutions it is said, that "it could not be supposed that the Holy Scriptures, to be thus distributed (that is, by the Roman Catholics), would be encumbered with notes and comments, designed not only to support the distinguishing and peculiar tenets of the Roman Catholic Church, but which, by the *uncharitable* charges contained in them against Protestants, are calculated to widen rather than to heal the differences between the latter and the Roman Catholics of this kingdom."

The Board of English Roman Catholics take this early opportunity of assuring the Public, that the Resolutions, to which they refer, are founded in a total misconception of the proceeding of the Board of the English Roman Catholics and the Committee appointed by them; and that neither the Board nor the Committee ever had the least intention of printing the Bible with any such notes as are described in those Resolutions: and they take this opportunity of repeating the Resolution entered into by the General Board of the 9th of last February, "That the Board decidedly disapprove of every publication, either illiberal in language or uncharitable in substance, injurious to the character of

offensive to the just feelings of any of our Christian brethren; with all whom the Roman Catholics of England sincerely wish to preserve harmony and mutual good will, in the spirit of Christian charity."

No. XXXI.

To the Rev. PETER GANDOLPHY, from Mr. BLAIR.

Great Russel Street,
May 12th, 1813.

REV. SIR,

It has been matter of concern to me, that (for want of time) I could not copy a long letter, as I intended, in answer to your two last favours: but my final reply is now prepared, and at the printer's, and will soon be in a state to convey to you; from which it may be seen that I had already done what you wished, with regard to the corrections proposed in our Prospectus of January 12th, which I received from you on the 16th of that month.

I take this opportunity of reminding you, that, during our conversation on the 7th of April, when Mr. Lefroy was present, you expressly and repeatedly informed us, that the "NOTES OF BISHOP CHALLONER" would be attached to the stereotype edition of the Testament, then in hand, at Mr. Wilson's. You not only said this, but shewed us the Edinburgh edition, which was like my own, containing those very NOTES; and on several of them, indeed, we made remarks. Besides, I afterwards saw the same work, used as the pattern of your printed "Specimen," at Mr. Wilson's office; and also distinctly mentioned such intention of the English Catholic Board (to reprint the said NOTES), in addressing Bishop Poynter and the Earl of Shrewsbury*.

That those notes are really *hostile to Protestants* needs no other proof than the anxiety which the English Catholic Board has shewn to repel the statement contained in the Protestant Resolutions; and, while the notes in question repeatedly charge Protestants with corrupting the text of the Scriptures, it cannot be denied that they are also "subversive of all Protestant Churches," as well as "calculated to widen, rather than to heal, the differences between the latter and the Roman Catholics of this kingdom."—(See the 3d and 5th Resolutions, No. XXV.)

You will, therefore, conceive my surprize at finding that a very

* If any thing were, at this time, wanting to confirm the impressions given by Mr. Gandolphy to Mr. Blair and Mr. Lefroy, this defect was supplied by Dr. Poynter's reply of April 24.—(See No. XV. page 25.)

singular advertisement has appeared in some of the morning newspapers, *officially denying this fact*, to which you so clearly bore witness! Allow me to say, that every day's experience proves the absolute and unavoidable necessity of publishing *all the correspondence*; both for my own vindication, as well as for other important reasons. My friends, and the Committee of Protestants, do not, however, resolve on this as a measure of hostility, but of self-defence. When a Roman Catholic Bible Association threatens to attack *our Church*, we must be expected to stand forward and give a public alarm, before it be too late.

I am, with due respect,

Rev. Sir,

Your most obedient servant,

Rev. Peter Gandolphy,

W. BLAIR.

Spanish Place, Manchester Square.

APPENDIX, No. I.

SELECT NOTES, COPIED FROM THE MODERN DOUAY AND
HEBREW TRANSLATIONS OF THE HOLY SCRIPTURES.

If it be asked, Why have not the Roman Catholics of this country a perfect right to publish any, and what *Notes* they please? Have they not always done so, without molestation or restraint? We answer, they have a right to do this; but not to do it under the semblance of doing a quite different thing: they have no right to issue public advertisements for establishing "A BIBLE SOCIETY," under such circumstances as to give an impression that a *real* "Bible Society" was meant, similar to those which already existed in two hundred towns of this kingdom; and then to circulate not the Bible *merely*, but also unexpected notes and tracts "hostile to Protestant principles, and subversive of all Protestant churches." Such conduct was liable to be considered as acting with duplicity, and deceiving the Public; supported by the powerful sanction of an apparently liberal and enlightened Association, "FOR THE PURPOSE OF GRATUITOUSLY DISTRIBUTING THE HOLY SCRIPTURES," as held out in their Resolutions of March the 8th, 1813. Such conduct was hardly to be expected, after their parliamentary friends had been telling the world that there was "*not one Papist*" in this empire, and

that all obnoxious tenets had been positively abandoned by the "*modern Roman Catholics*."

No Protestant can divine what notes and tracts will hereafter be issued from this "Roman Catholic Bible Society;" but every Protestant has just ground for alarm, when this unprecedented sort of national combination undertakes (in their associated capacity) to publish any thing in support of their own peculiar tenets. We know only, that many of the notes of all former editions of the Douay and Rhemish Scriptures were most insufferable to Protestants; that **ALL THOSE NOTES ARE APPROVED** by paragraphs prefixed to the very *last* editions of the Douay and Rhemish Scriptures, *now* in general circulation; and that these paragraphs even declare the whole mass of their annotations to be conformable to the **TRUE CATHOLIC DOCTRINES** * :— "*Breves quoque ejusdem in Novum Testamentum Annotationes, Catholicæ veritati consentaneas, et ad difficiliora sacri textus loca illustranda perutilis.*" (See the *latest* Edinburgh and Dublin editions of this work.) Again, the **OLD** form of their **APPROBATION** declares, "*Nihil in hoc opere reperiri, quod non sit Catholicæ Ecclesiæ doctrinæ et pietati consentaneum, vel quod nullo modo potestati ac paci civiâ repugnet; sed omnia potius veram fidem Reip. bo-*

* We deem it right to subjoin the entire "Approbations of the old edition;" only hinting, that *no change* ever did or can take place in the doctrines of the Roman Church, as many of their late writers confess, and as the nature of a Church which is *infallible* must lead any thinking man to suppose! The following recommendations are copied from the *first volume* of the Douay Bible, printed at Edinburgh in 1805.

" APPROBATIONS OF THE OLD EDITION.

" APPROBATION OF THE UNIVERSITY OF DOUAY.

" Nos infrascripti, in alma Duacensi universitate Sacræ Theologiæ Doctores & Professores, hanc Anglicanam Veteris Testamenti Translationem, quam tres diversi ejus nationis eruditissimi Theologi, non solum fidelem, sed propter diversa quæ ei sunt adjuncta, *valde utilem fidei Catholicæ propagandæ ac tuendæ, & bonis moribus promovendis, sunt testati*: quorum testimonia ipsorum syngraphis munita vidimus; *cujus item Translationis, & Annotationum auctores nobis, de fidei integritate, & eruditionis præstantia, probe sunt noti*; his rebus adducti & dixi, fructuose vulgari posse censuimus. Duaci, 8 Novembris, 1609.

" GELIEMUS ESTIUS, *Sacræ Theologiæ Doctor, et in Academia Duacensi Professor.*

" BARTHOLOMÆUS PETRUS, *Sacræ Theologiæ Doctor, & in Universitate Duacensi Professor.*

" GEORGIUS COLVENERIUS, *S. Theologiæ Doctor, et ejusdem in Academia Duacena Professor.*

" APPROBATION

nam, vileque ac morum probitatem promovere." Let us, therefore, next see what notes are thus entirely and indiscriminately commended.

We shall begin with exhibiting a few of the short notes selected from the modern editions, which Mr. Butler and others of his Church consider as comparatively "*weeded*" or purged from the most exceptionable passages. Some of these, indeed, are more *absurd* than hurtful.

1. ON GEN. xxvii. 19.—A distinction is here made between the degrees of criminality in lying. The comment says, "If there were any lie in the case (of Jacob's conduct towards Esau), it would be no more than an officious or venial one."

2. LEVIT. xvii. 3. "The law of God forbids sacrifices to be offered in any other place, but at the tabernacle of the Lord; to signify that no sacrifice would be acceptable to God, out of his *true* temple, the one Holy, Catholic, and Apostolic Church."

3. NUMB. xvi. 2. "The crime of these men (Korah, Dathan, and Abiram), which was punished in so remarkable a manner, was that of schism and rebellion against the authority established by God in the Church, and their pretending to the priesthood, without being lawfully called and sent: *the same is the case of all modern sectaries.*"

4. DEUT. xvii. 8. "Here we see what authority God was pleased to give to the Church-guides of the Old Testament, in deciding, *without appeal*, all controversies relating to the law; promising that they should not err therein, and punishing with death such as proudly refuse to obey their decisions: and surely he has not done less for the Church-guides of the New Testament."

"APPROBATION OF OTHER EMINENT DIVINES.

"Nos infrascripti, perlecta hac Veteris Testamenti Versione, cum Annotationibus, nihil invenimus quod Fidei Catholicæ, aut bonis moribus, repugnet; sed e contra reperimus Translationem fidelem, Annotationes doctas ac utiles. Utpote quæ exactam temporum seriem, Ecclesiæ Pastorum, Doctrinæque, Catholicæ successionem, ab ipso mundi exordio deducunt; obscuriora sacri textus loca elucidant; hæreses hujus temporis, argumentis ex ipso eodem textu collectis, convincunt: Ecclesiæ Catholicæ Romanæ dogmata pene omnia confirmant: Ideoque summâ cum legentium utilitate publicare posse judicamus, si ordinariis librorum Censoribus hoc ipsum approbare beneplacitum fuerit.

"JOANNES WRIGHT, Ecclesiæ collegiæ Gloriosiss. Virg. Contracen. Decanus.

"MATTHÆUS KELLISON, Sacræ Theologiæ Doctor, et in Universitate Rhemensi Professor.

"GULIELMUS HARISON, S. Theologiæ Doctor."

These "*Approbations*" shew that the subsequent NOTES are sanctioned by the highest authority!

5. JOSHUA, vi. 17. "*An anathema, is a thing accursed and devoted to utter destruction.*" We have introduced this definition of the Church of Rome, to shew in what sense *an anathema* is pronounced by Roman Catholics against all Protestants, in their different writings.

6. JUDGES, xi. 31. 37. Alluding to the case of Jephtha, it is said that "Jephtha did not sin, at least not mortally, neither in making, nor in keeping his vow," to sacrifice his daughter: and it is further observed, that "the bearing of children was much coveted under the Old Testament; but, under the New Testament, virginity is preferred."

7. III. KINGS, xiii. 24. Of the disobedient Prophet, who was slain by a lion for his crime, it is said, "that the sin of this Prophet, considered with all its circumstances, was not mortal." This unscriptural distinction, between venial and mortal offences, is often recognized in other passages.

8. TOBIAS. "Protestants have left out this book in their modern Bibles, alleging that it is not in the canon of the Jews. But, the Church of Christ, which received the Scriptures not from the Jews, but from the Apostles of Christ, by tradition from them has allowed this book a place in the Christian Bible." The other Apocryphal books, of course, are admitted as canonical for the same *traditional* reason; and, to shew how useful this book of TOBIAS is, as well as to give a proof of its sublimity in style, we shall subjoin one verse and one note from chap. xi.

Verse 9. "Then the dog which had been with them in the way, ran before, and coming as if he had brought the news, shewed his joy by his fawning and wagging his tail."—*Note.* "*The dog, &c.* This may seem a very minute circumstance to be recorded in Sacred History; but, as we learn from our Saviour, *St. Matthew*, v. 18, there are *iotas* and *tittles* in the word of God; that is to say, things that appear minute, but which have, indeed, a more deep and mysterious meaning in them than we are aware of: so here, in the mystical sense, are represented to us God's holy preachers, who bring us the good tidings of salvation through Christ, and are, as it were, his fore-runners."

9. PSALM lxxvii. 15. "*Kings over her*: that is, pastors and rulers over his Church, viz. the Apostles and their successors."—*Verses 16, 17.* "*The Mountain of God*: The Church, &c. It is here called a fat and a curdled mountain, i. e. most fruitful, and enriched by the spiritual gifts and graces of the Holy Ghost.—*Why suspect ye curdled mountains? Why do you suppose or imagine there may be any other such curdled mountains? You are mistaken: the mountain thus favoured by God is but one; and this same he hath chosen for his dwelling for ever.*"

The phraseology of the preceding verses, viz. the 15th, 16th, and 17th, of Psalm lxxvii. (as well as many more in other parts of this translation), would be to us quite unintelligible in the text; and the above annotations give a sense which our ingenuity could never have devised! We shall here quote the naked text of the three verses: "15. When He that is in heaven appointeth kings over her, they shall be whited with snow in Selmon. 16. The mountain of God is a fat mountain: a curdled mountain, a fat mountain. 17. Why suspect ye curdled mountains? A mountain in which God is well pleased to dwell; for there the Lord shall dwell unto the end." No English Protestant would have understood this jargon: "a curdled mountain, a fat mountain; Why suspect ye curdled mountains?"

10. PSALM CIV. 45. The entire verse runs thus in the text: "That they might observe his justifications, and seek after his law." The annotation is as follows, "*His justifications*: that is, his commandments; which here, and in many other places of the Scripture, are called justifications, because the keeping of them makes man just. The Protestants render it by the word *statutes*, in favour of the opinion which does not allow good works to justify."

11. ECCLES. xi. 3. The inspired author says, "If the tree fall to the south or to the north; in what place soever it shall fall, there shall it be." The annotators observe, "But this does not exclude a place of temporal punishments for such souls as die in the state of grace, yet not so as to be entirely pure."

12. CANTICLES. The prefatory note tells us, "The spouse of Christ is the Church," more especially as to the happiest part of it, viz. perfect souls, every one of which is his beloved; but, above all others, the immaculate and ever blessed virgin mother."

13. ECCLESIASTICUS, vii. 37. "*And restrain not grace from the dead*: that is, withhold not from them the benefit of alms, prayers, and sacrifices. Such was the doctrine and practice of the Church of God even in the time of the Old Testament. And the same has always been kept up from the days of the Apostles in the church of the New Testament."

14. ISA. ii. 18. The text is, "*And idols shall be utterly destroyed.*" The commentators say, "This was verified by the establishment of Christianity: and by this and other texts of the like nature, the wild system of some modern sectaries is abundantly confuted; who charge the whole Christian Church with worshipping idols, for many ages."

15. ISA. lix. 21. "*This is my covenant, &c.* Note here a clear promise of perpetual orthodoxy to the Church of Christ."

16. EZECH. xlvii. 1. "*Waters.* These waters are not to be understood literally (for there were none such that flowed from the temple) but mystically of the baptism of Christ, and of his doctrine and his grace: the trees that grow on the banks are Christian virtues; the fishes are Christians, that spiritually live in, and by, these holy waters; the fishermen are the Apostles and Apostolic Preachers; the fenny places where there is no health, are such as, *by being out of the Church*, are separated from these waters of life."

17. At the end of the Apocrypha, 2 MACHAB. xv. 39, we are informed, that "the stile and manner of writing in the Sacred Penmen is not always the most accurate." Probably this *Note* would have been deemed unnecessary; if the glaring imperfections of the apocryphal books had not required some apology, to make them at all acceptable among pious and discerning readers!

18. The "ADMONITION" prefixed to the New Testament, puts a guard on the reader, lest he should "mistake the true sense" of the Scriptures, "as many have done."—"To prevent and remedy this abuse, and to guard against error, *it was judged necessary to forbid the reading of the Scriptures in the vulgar languages, without the advice and permission of the pastors and spiritual guides, whom God has appointed to govern his Church.*—Acts, xx. 28, Christ himself declared, 'he that will not hear the Church, let him be to thee as the heathen and the publican,' Matt. xviii. 16.—Nor is this *due submission* to the Catholic Church (the pillar and ground of truth, 1 Tim. iii. 15,) to be understood of the ignorant and unlearned only, but also of men accomplished in all kind of learning. The ignorant fall into errors for want of knowledge, and the learned through pride and self-sufficiency."—*Thus it appears, how much religious freedom is allowed to the laity!!!*

19. MATT. xii. 31. "There is no sin which God cannot, or will not forgive, to such as sincerely repent, and HAVE RECOURSE TO THE KEYS OF THE CHURCH."

20. MATT. xvi. 19. "*Loose upon earth.* The loosing the bands of temporal punishments due to sins, is called an Indulgence: the power of which is here granted."

21. MATT. xix. 11. "*All men receive not this word.* Protestants have corrupted the text, by rendering it, 'All men cannot receive this saying,' to excuse the sacrilegious marriages of their first reformers."

22. LUKE, i. 48. "*Shall call me blessed.*" These words are a prediction of that honour, which the Church of all ages should pay to the Blessed Virgin. Let Protestants examine whether they are any way concerned in this prophecy."

23. LUKE, xvi. 9. "*They may receive.*" By this we see that the poor servants of God, whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to heaven."

24. JOHN, v. 39. The text is properly translated, "*Search the Scriptures:*" but the note begins thus; "*Or, you search the Scriptures: scrutamini, ἱπρωτε.*" It is not a command for all to read the Scriptures."

25. JOHN, xx. 19. "*The doors were shut.*" The same Power which could bring Christ's whole body, entire in all its dimensions, through the doors, can, without the least question, make the same body really present in the sacrament."

26. JOHN, xi. 23. "*Whose sins, &c.*" See here the commission, stamped by the broad seal of Heaven, by virtue of which the pastors of Christ's church absolve repenting sinners upon their confession."

27. ROMANS, x. 15. "*Unless they be sent:*"—"Note this, against ALL new teachers; who have ALL usurped to themselves the ministry without any lawful mission, derived by succession from the Apostles."

Let it be here remembered, that Bishop Challoner is the author of this note; and that all Roman Catholics will understand these words to contain a charge of usurpation against ALL Protestant Ministers! In another work, this Bishop says, "The Catholic Church has never acknowledged the English Protestant orders; nor never regarded their Bishops or other Ministers, any otherwise but as mere laymen; nor admitted them upon their conversion to any ecclesiastical functions, without ordaining them after the Catholic manner."

"The truth of this proposition is evident, by the perpetual practice of Catholics ever since the introduction of the new ordinal in the days of Edward VI."

See p. 219 of the Right Rev. Dr. CHALLONER'S "Grounds of the old Religion, or irrefragable Arguments in favour of the Catholic Church; with an Appendix, shewing the Invalidity of Protestant Ordination, and proving the uncanonical Consecration of Parker, at the Nag's Head, and the Forgery of the Lambeth Records, in Answer to Courayer, &c. concluding with biographical Sketches of the chief Reformers; the Motives by which they were induced, and the Means they employed in esta-

blishing the Reformation, and the Effects produced by the same." 12mo. Dublin, 1808.—One of the present Roman Catholic Bishops, Dr. Milner, has published the life of this prelate; whom he calls "a venerable, enlightened, and upright patriarch," and says that the above was "his favourite work of controversy."

28. 1 COR. vii. 9. "The Protestants have corrupted this text, by rendering it, *If they cannot contain.*"

29. 1 COR. ix. 5. "*A woman, a sister.* Protestants have corrupted this text."

30. 1 COR. xi. 27 to 29. "*Or drink.* Here the Protestant Testament is corrupted, by putting *and drink* (contrary to the original *εως*), instead of, *or drink.*—*GUILTY of the body, not discerning the body.* This demonstrates the real presence of the body and blood of Christ, even to the unworthy communicant; who otherwise could not be 'guilty of the body and blood of Christ, or justly condemned for *not discerning the Lord's body.*'—*Drink of the chalice.* This is not said by way of command, but by way of allowance, viz. where and when it is agreeable to the practice and discipline of the Church."

31. 2 THESS. ii. 2. "*A revolt.* This *revolt*, or *falling off*, is generally understood, by the ancient fathers, of a *revolt* from the Roman empire, which was first to be destroyed before the coming of Antichrist. It may, perhaps, be understood also of a *revolt* of many nations from the Catholic Church, which has, in part, happened already, by the means of *Mahomet, Luther, &c.* and, as it may be supposed, will be more general in the days of Antichrist; though, even then, the Catholic Church herself, if we believe the Scriptures, and the creed, never *fall off* from Christ."—The reader will observe, that Mahomet and Luther are classed together as heretics *equally* obnoxious!

32. VER. 14. "*Traditions.* See here that the *unwritten traditions* of the Apostles are no less to be received than their epistles."

33. 1 TIM. iii. 15. "*The pillar and ground of truth.* Therefore, the Church of the living God can never uphold error; nor bring in corruptions, superstition, and idolatry."

34. 2 TIM. iv. 16. "*All Scripture, &c.* Every part of Divine Scripture is certainly *profitable* for all these ends. But, if we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures, which Timothy *knew from his infancy*, that is, with the Old Testament alone, nor yet with the New Testament, without taking along with it the *traditions* of the Apostles, and the *inter-*

pretation of the Church, to which the Apostles delivered both the book, and the true meaning of it."

35. HEBREWS, xi. 21. "*Worshipped the top of his rod.* The Apostle here follows the ancient Greek Bible of the seventy interpreters (which translates in this manner, Gen. xlvii. 31,) and acknowledges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance and argument of his faith. But Protestants, who are no friends to this relative honour, have corrupted the text, by translating it, '*he worshipped leaning upon the top of his staff;*' as if this circumstance of leaning upon his staff were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghost."

36. 1 JOHN, iv. 1. "*Try the spirits,*" viz. "by examining whether their teaching be agreeable to the rule of the Catholic faith, and the doctrine of the Church. For as he says, ver. 6. *He that knoweth God heareth us* (the pastors of the church): *by this we know the spirit of truth,* and the spirit of error."

37. At the end of the New Testament is "*A Table of Controversies,*" in which occasion is taken to refer to the numerous texts which Roman Catholics adduce in support of their own peculiar tenets. For example; under the phrase, "*Confession of sins,*" these words and references occur: "*The obligation of confession is gathered from the judiciary power of binding and loosing, forgiving and retaining sins, given to the pastors of Christ's church. St. Matt. xviii. 18. St. John, xx. 22, 23.*"

Again, it is said; "*The Church is the pillar and ground of truth. The Church is infallible in the matter of faith, &c.*"

"*Contineny*: the vow binding, Deut. xxii. 21. The breach of that vow damnable, 1 Tim. v. 12.

"*Councils of the Church, &c.* Their decrees are diligently to be observed by the faithful. Acts, xv. 41. and xvi. 4.

"*Indulgences*: the power of granting them, Matt. xvi. 18, 19. The use of this power, 2 Cor. ii. 6. 8. 10.

"*Pope, or Chief Bishop*; St. Peter, by Christ's ordinance, was raised to this dignity. Matt. xvi. 18, 19, &c.

"*Purgatory, or a middle state of souls, suffering for a time on account of their sins, is proved by those many texts of Scripture, which affirm that God will render to every man according to his works; so that such as die in lesser sins shall not escape without punishment: for which also see Matt. xii. 36, &c. &c.—Relicks, miraculous,*" &c.

After this manner the above "Table of Controversies" teaches, that "Images are commanded by God;" that departed "Saints assist us by their prayers, and have power over nations;" that Holy Scriptures "are hard to be understood, and corrupted by Protestants," in the numerous texts which are cited.

On reading this selection from the Notes by Bishop Challoner, the candid Protestant will judge whether or not the modern editions of the Roman Catholic Scriptures, used in this country, be hostile to Protestant principles and establishments of every description? But whatever opinion may be formed upon this point, it must never be forgotten, that the doctrines of the Roman Church, although veiled for a time under particular circumstances, are unchangeable as the laws of the Medes and Persians, and can never be renounced by her sons!

It will perhaps be curious to some Protestants, to read Dr. Milner's account of this chief work of the late Bishop Challoner, extracted from his life. 12mo. London, 1798, pp. 18 to 20.

"The chief work which engaged his attention, during this first period of his episcopacy, was a new edition of the Catholic version of the Holy Scriptures, called from the place where the Divines resided, who successively laboured upon them, *The Rheims Testament and The Douay Bible*. The above-mentioned translation had been originally made from the Latin Vulgate, compared with the Hebrew and Greek texts, by the learned and diligent Gregory Martin, S. T. L. to whose skill in the said languages Camden and Wood bear honourable testimony. He had been assisted in this important and laborious task by the great Cardinal Allen and the celebrated Doctors Bristow and Reynolds, who revised the whole of it, as did afterwards Dr. Worthington, when he added the *long annotations with which it is enriched*. But the language of this excellent work was now, in many places, become obsolete; and the text of the Vulgate, from which it was taken, had itself been corrected and restored by the care of that learned Pontiff, Clement VIII. What Dr. Challoner then undertook was to revise and correct the language and orthography of the said ancient version, the fidelity and exactness of which made it an incomparable treasure to the English Catholics; to adopt the little improvements of the Clementine edition; and to add such notes, as he judged necessary to clear up modern controversies and to remove the principal difficulties that occur in perusing the sacred volumes. This he executed with an expedition which nothing but his unexampled application renders credible. The Testament was printed

in 1749, having been diligently revised by the most able Divines, with whom our Prelate was acquainted; namely, Dr. Green, S. T. P. the successor of Dr. Thornborough, in the presidency of Douay College, and Dr. Walton, who was also S. T. P. and afterwards Bishop of the Northern District. The four volumes of the Old Scripture were all published in the course of 1750. Our zealous Prelate, in rendering the pages of Sacred Writ more accessible and familiar to Catholics, had not only their instruction, comfort, and edification in view, but also the disabusing of mistaken Protestants. The latter are industriously instructed, that we are afraid of the inspired volumes, and keep them out of the hands of the people, lest they should therein discover the falsehood of our religious system, and the truth of theirs; pretending that the sacred text is manifest and express in favour of their respective opinions, however newly discovered or contradictory with each other. The Catholic Church indeed expresses her wish, that those persons who take these sacred and mysterious writings in hand should have some portion of learning and judgment, and a large share of piety, candour, and docility, *in order to consult her who is the appointed interpreter, as well as depository of the Word of God*, upon all difficulties that occur in reading it; but so far from admitting the sacred text to stand against her distinctive opinions and practices, she is at all times ready to prove these from the said text itself, no less than from the holy fathers and from constant tradition. In short, the very publishing of both the Old and New Testament in the vulgar tongue, by this zealous champion of the faith, independently of his victorious arguments, drawn from them in his numerous writings in favour of all the leading points of controversy, was sufficient to confute the vulgar error of our misguided brethren in this point."

APPENDIX, No. II.

NOTES SELECTED FROM THE EARLY EDITIONS OF THE
RHEIMS TESTAMENT.

Original Title of the Rheims Testament. A. D. 1582.

"THE New Testament of Jesus Christ, translated faithfully into English, out of the authentical Latin, according to the best corrected

Copies of the same, diligently conferred with the Greek and other Editions, in divers Languages; with Arguments of Books and Chapters, Annotations, and other necessarie Helpe for the better understanding of the Text, and specially for the Discoverie of the Corruptions of divers late Translations, and for clearing the Controversies in Religion of these Daies: In the English College of Rhemes. Printed at Rhemes, by John Foguy, 1582. Cum Privilegio." 4to. pp. 745.—With a "Table of Epistles and Gospels" (at the end), "after the Romane Use;" and a "Table of Controversies;" together with "an Explication of certain Wordes in this Translation, not familiar to the vulgar Reader, which might not conveniently be uttered otherwise."

Two mottoes or epigraphs are likewise prefixed to this work, one of which is thus translated: "All things that are reade in Holy Scriptures, we must heare with great attention, to our instruction and salvation: but those things specially must be commended to memorie, which make most against heretickes; whose deceits cease not to circumvent and beguile all the weaker sort, and the more negligent persons."

It seems, therefore, that the original comments and applications of the sacred text, so far as they could possibly be overstrained to "make against heretickes," (i. e. Protestants,) were enjoined to be "specially commended to memorie;" and this is evidently one of the main purposes for which NOTES are added in our own time, to the Roman Catholic editions of the Bible!

We do not know how many editions the Rhemish Testament has passed through; but the fourth edition, which lies before us, is dated 1638, printed by JOHN COUSTURIER.

The preface to it, treats at large of the Holy Scriptures, in the vulgar tongues; and asserts, that "they are not absolutely necessary or profitable;" that it is an erroneous opinion to affirm, that, "(1) Of necessity the Holy Scriptures should be in our mother tongue; or (2), that they ought, or were ordained by God, to be read indifferently of all; or (3), that they would be easily understood of every one that readeth and heareth them in a known language; or (4), that they were not often, through man's malice or infirmity, pernicious and much hurtful to many; or (5), that we generally and absolutely deem it more convenient in itself and more agreeable to God's word and honour, or edification of the faithful, to have them turned into vulgar tongues, than to be kept and studied only in the ecclesiastical learned languages. Not for these, nor for any such like causes, do we translate this sacred

book; but upon special consideration of the present time, state, and condition of our country; unto which divers things are either necessary or profitable and medicinable now, that otherwise, in the peace of the Church were neither much requisite, nor perchance wholly tolerable."

We see then, by the confession of these translators themselves, that the Roman Catholic priests permitted a version of the Bible to be made for the common people in this country (A. D. 1582) only because our English Reformers had industriously circulated the Scriptures in a Protestant version; and it was "necessary" to prevent the people from reading our translation. We also have found, at this day, that the efforts of two hundred Protestant Bible Societies, in the British empire, to supply ALL our poor with the Word of God, have occasioned the formation of a "Roman Catholic Bible Society;" in order to prevent the mixed and pure blaze of spiritual light (as contained in the sacred text) from being communicated to the poor Roman Catholic laity!

At the end of this version is "A Table of certain Places of the New Testament corruptly translated, in favour of Heresies of these Days, in the English Editions: wherein we (the translators) do not charge our Adversaries for disagreeing from the authentical Latin Text, whereof much is said in the Preface, but for corrupting the Greek itself; which they pretend to translate." This Table occupies seven quarto pages, and ends with these words—"The blessed Confessor, BISHOP TONSTAL *, noted no less than two thousand corruptions in Tindal's translation, in the New Testament only: whereby, as by these few here cited for examples, the indifferent reader may see, how untruly the English Bibles are commended to the people, for the pure word of God." Now, although the above "Table of heretical Corruptions" relates to the English editions, prior to the year 1590; our readers will recollect, that many passages occur among the annotations to the Rhemish Testament, last printed, or still printing, at Edinburgh, Dublin, Manchester, &c. renewing similar charges, which can only be applied to the authorized Protestant version now in use †.

We proceed now to give some few specimens of the annotations which present themselves in the early editions; first reminding the Public, that the "APPROBATIONS;" prefixed thereto, declare, "that there

* Bishop Tonstal was ejected by Queen Elizabeth, in 1559.

† We shall presently (at the close of this APPENDIX) copy part of an handbill, which has been recently circulated through Ireland, containing similar charges. "Ward's Errata" have also been re-printed, for the same purpose!

is nothing in this work which is not conformable to the doctrine of the Catholic Church, and to piety, &c." and that, whatever was once the true Roman Catholic system of belief must still remain so! For her motto is "*Semper Eadem.*"

1. MATT. vii. 1.—"*Judge not.* To say that Judas, or an heretic evidently known to die obstinately in heresy, is damned, and in all other plain and manifest cases to judge, is not forbidden."

2. *Ib. ver. 15.*—"*Clothing of sheep.* This is their garment common to them with all other heretics, to crack much of the word of the Lord; and by pretended allegations, and sweet words of benediction, and specially by promise of knowledge, light, and liberty of the Gospel, to seduce the simple and the sinful."

3. *Ib. ver. 16.*—"*Fruits.* These are the fruits which heretics are known by; division from the whole church, division among themselves, taking to themselves new names and new masters, inconstancy in doctrine, disobedience both to others and, namely, to spiritual officers, love and liking of themselves, pride and intolerable vaunting of their own knowledge above all the holy Doctors, corruption, fabrication, and quite denying of the parts of Scriptures that specially make against them; and these be common to all heretics."

4. MATT. viii. 4.—"*Priests forgive sins.* The Priests of the old Law had authority and privilege only to discern who were healed of leprosy, and to denounce the same to the people: but the Priests of the new Law, have power to purge in very deed, the filth of the soul. Therefore whosoever despiseth them, is more worthy to be punished than the rebel Dathan, and his accomplices."

5. MATT. xviii. 17, 18.—"Not only heretics, but any other obstinate offender that will not be judged or ruled by the Church, may be excommunicated; and so made as an heathen or publican was to the Jews, by the discipline of the same, casting him out of the fellowship of Catholics;—*which excommunication is a greater punishment than if he were executed by sword, fire, and wild beasts.* Man is more sharply and pitifully bound by the Church's keys, than with any iron or adamantine manacles or fetters in the world. Heretics, therefore, because they will not hear the Church, be no better, nor no otherwise to be esteemed of Catholics, than heathen men and publicans were esteemed among the Jews. As before he gave his power of binding and loosing over the whole, first of all, and principally to Peter, upon whom he builded his church; so here not only Peter, and in him to his suc-

cessors, but also to the other Apostles, and in them to their successors, every one in their charge. Our Lord giveth no less right and authority to the Church to loose than to bind."

6. *Ib. ver. 20.*—"Not all assemblies may challenge the presence of Christ, but only such as be gathered together in the unity of the Church; and therefore no conventicles of heretics, directly gathering against the Church, are warranted by this place."

7. *MATT. xxiii. 8.*—"In the Catholic Church is one Master, Christ our Lord, and under him one Vicar, with whom all Catholic doctors and teachers are one, because they teach all one thing. But in Arch-heretics it is not so; where every one of them is a diverse master, and teacheth contrary to the other, and will be called rabbi and master, every one of their own disciples: Arius, a rabbi among the Arians; Luther, among the Lutherans; and among the Calvinists, Calvin."

8. *MARK, vii. 7.*—"Men's ordinances, which be repugnant to God's commandments, be here condemned. Heretics, however they brag of Scriptures, all the manner of administration and ministry is their own tradition and invention, without all Scripture and warrant of God's word. But the traditions of the Apostles and ancients, and all the precepts of Holy Church, we are commanded to keep, as things not prescribed by man but by the Holy Ghost."

9. *LUKE, vi. 3.*—"The Scribes and Pharisees boasted most of their knowledge of the Scriptures; but our Saviour often sheweth their great ignorance. Even so the heretics that now-a-days vaunt most of the Scriptures and of their understanding of them, may soon be proved to understand little or nothing."

10. *Ib. ver. 13.*—"None are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that cannot shew by whom they be sent; and all heretics, therefore, be rather apostates than Apostles, for that they be not sent, nor duly called, nor chosen to preach."

11. *Ib. ver. 26.*—"This woe pertaineth to the heretics of our days, that delight to have the people's praises, blessings, and shouts, preaching pleasant things of purpose to their itching ears; as did the false prophets when they were magnified and commended therefore of the carnal Jews."

12. *LUKE, ix. 1.*—"To command devils and diseases, either of body or soul, is by nature proper to God only: but by God's gift man also may have the same; even so to forgive sins."

13. *Ib.* ver. 41.—“Incredulity hindereth the effect of exorcisms and other miraculous powers given to the Church.”

14. *Ib.* ver. 55.—“Not justice, nor all rigorous punishment of sinners, is here forbidden; nor Elias’ fact reprehended, nor the Church or Christian Princes blamed for putting heretics to death: but that none of these should be done for desire of our particular revenge, or without discretion and regard of their amendment, and example to others.”

15. *LUKE*, xiv. 23.—“Heretics may, by penal laws, be compelled to the Catholic faith.”

16. *JOHN*, ii. 15.—“By this chastising corporally the defilers and abusers of the temple, Jesus Christ doth not only shew his power, that being but one poor man he could by force execute his pleasure upon so many sturdy fellows; but also his sovereign authority over all offenders, and that not upon their souls only, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual jurisdiction, upon their bodies and goods also. That the spirituality may learn how far, and in what cases, for just zeal of Christ’s Church, they may use and exercise, both spiritually and temporally, their forces and faculties against offenders, especially against the profaners of God’s church.”

17. *JOHN*, x. 1.—“Arch-heretics, especially, are the thieves that climb in another way, not by the door.—Whosoever taketh upon him to preach without lawful sending, to minister sacraments, and is not canonically ordered of a true Catholic bishop, to be a curate of souls, parson, bishop, or what other spiritual pastor soever, and cometh not in by lawful election and holy Church’s ordinance to that dignity; but breaketh in against order by force or favour of men, and by human laws; he is a thief and a murderer. So came in Arius, Calvin, Luther, and all heretics; and all that succeed them in room and doctrine: and, generally, every one that descendeth not by lawful succession in the known ordinary line of Catholic bishops and pastors, that have been in all countries since their conversion.” (See p. 66, Note on Rom. x. 15.)

18. *JOHN*, xv. 4.—“No salvation out of the Church.—Whosoever by heresy or schism, or for any other cause, is out off or separated from the Church, he can do no meritorious work to salvation; neither can be heard, pray he never so much in schism, because he is not in the body of Christ, which is a condition necessarily required in prayer.”

19. *Ib.* ver. 27.—“He vouchsafeth to join together the testimony of the Holy Ghost, and of the Apostles, that we may see the testimony

of truth jointly to consist in the Holy Ghost and in the prelates of the Church."

: 20. JOHN, xix. 15.—"The holy cross hath been endued with virtue of miracles, both the whole and every little piece thereof, &c. As contrariwise, it hath been abused of pagans, apostates, and heretics, seeking in vain to deface and destroy it*."

: 21. JOHN, xk. 2.—"Such heretics as deny Christ's body to be, or that it can be in the blessed sacrament, for that it is in heaven, and cannot be in two places at once, nor without the natural manner of the quantity, space, or place agreeable to the condition of his humanity, be invincibly refuted by Christ's entering into the disciples, the door shut: and by that, that his true natural body, whole and perfect in all his limbs, length, breadth, and thickness, distinct and diverse from the substance and corpulence of the wood, was in the same proper place that the wood was in, and passed through the same: as he also came out of his mother's womb, the clause not stirred; and passed through the stone, out of his sepulchre. By all which the heretics being plainly reprov'd, and convinc'd of infidelity, they boldly deny the plain Scriptures, or so fondly shift themselves from the evidence thereof that their impudence is specially to be marked in this point."

22. *Ib. ver. 23.*—"Power to offer sacrifice, the principal function and act of priesthood, was given them at the institution of the blessed sacrament; the second and next special faculty of priesthood, consisting in remitting sins, is here bestowed on them. And withall the holy sacrament of penance, implying contrition, confession, and satisfaction in the penitent, and absolution on the priest's part, is instituted. For in that, that express power and commission is given to priests to remit or retain all sins: and in that, that Christ promiseth, whose sins soever they forgive, they be of God forgiven also: and whose sins they retain, they be retained before God; it followeth necessarily, that we be bound to submit ourselves to their judgment for release of our sins. For this wonderful power were given them in vain, if none were bound to seek for absolution at their hands. Neither can any rightly seek for absolution of them unless they confess particularly, at least all their

* In the present BISHOP MILNER'S Inquiry into the vulgar Opinions of the Irish Catholics, he gives a minute description of what he has seen and believes to be "the identical piece of the holy Cross of Christ, which occasioned the foundation of Holy Cross Abbey," near Cashell, in Iteland: "Of course, it is "endued with the virtue of miracles."

mortal offences; whether they be committed in mind, heart, will, and cogitation only, or in word and work. For God's Priests being, in this sacrament of penance, constituted in Christ's stead, as judges in cases of our consciences, cannot rightly rule our cases without full and exact cognition and knowledge of all our sins, and the necessary circumstances and differences of the same; which cannot otherwise be had of them, being mortal men, than by our simple, sincere, and distinct utterance to them of our sins, with humble contrite heart, ready to take and to do penance according to their injunction."—In the margin it is said, "Priests' power to forgive sins is above the power of angels, or worldly princes."

23. JOHN, xxi. 17. "Peter is here made the general Pastor, and the Church is builded upon him. The Protestants, denying this pre-eminence of Peter, yet to uphold their Archbishops, do avouch it against the Puritans. Peter's successors succeed him in universal authority.—The Protestants would make the unlearned think, that St. Gregory deemed the Pope's supremacy to be wholly unlawful and Antichristian; for that he condemned John of Constantinople for usurping the name of universal Bishop, resembling his impudence therein to the pride of Antichrist."

24. ACTS, v. 39. "Time and the evident success of Christ's Church and religion, prove it to be of God: no violence of the Jews, no persecution of the heathen princes, no endeavour of domestical adversaries, heretics, schismatics, or ill-livers, prevailing against it: as, on the other side, many attempts have been made by Arius, Macedonins, Nestorius, Luther, and the like, who thought themselves somebody; but after they had played their parts a while, their memory is buried, or liveth only in malediction and infamy, and their scholars come to nought. Therefore let no Catholic man be scandalized, that this heresy holdeth up for a time. For the Arians and some others flourished much longer than these, and were better supported by princes and learning, and yet had an end."

25. ACTS, x. 9. The annotators having mentioned the "canonical hours," say, "By all which we see how agreeable the use of the Church's service is, even at this time, to the Scriptures and primitive Churches: and how wicked the Puritan Calvinists be, that count all such order, and set seasons of prayer, superstition: and lastly, how insufficient and unlike the new pretended Church-service of *England* is to the primitive use; which hath no such hours of night or day, saving a

little imitation of the old matins and even-song, and that in schism and heresy, and therefore not only unprofitable, but also damnable."

26. ACTS, xi. 6. "This name, *Christian*, ought to be common to all the faithful, and other new names of schismatics and sectaries must be abhorred. If thou hear (saith St. Jerome) any where, such as be said to be of Christ, not to have their names of our Lord Jesus Christ; but to be called after some certain name, as Marcionites, Valentinians, (as now, also, the Lutherans, Calvinists, Protestants,) know thou that they belong not to the church of Christ, but to the synagogue of Antichrist. Not to be with the Pope is to be with Antichrist."

27. ACTS, xiii. 2. "Separate me, &c. Which wholly condemneth all these new rebellious disordered spirits, that challenge and usurp the office of preaching and other sacred actions from Heaven, without the Church's admission."

28. ACTS, xv. 20. "The Church's authority, in making decrees.—We may see the great authority of God's Church and councils; which may command for ever, or for a time, such things as be fit for the state of times and nations, without any express Scriptures at all: and so by commandment, make things necessary that were before indifferent."

29. *Ib. ver.* 28. "The Holy Councils, lawfully kept for the determination or clearing of doubts, or condemning of errors and heresies, or appeasing of schisms and troubles, or reformation of life, and such-like important matters, have ever the assistance of God's Spirit; and therefore cannot err in their sentence and determination concerning the same, because the Holy Ghost cannot err, from whom (as you see here), jointly with the Council, the resolution proceedeth.—*Provincial Councils* may err, though many times they do not; and being conformable to the *General Councils*, or confirmed and allowed by them, or the See Apostolic, their solutions be infallible as the others are.—Lastly, it is to be noted, that as Christ and the Holy Ghost be present, by his promise, to all such assemblies as gather in the obedience and unity of the Church, with full mind to obey whatsoever shall be determined; whereby the assembled, though of divers judgments before, do most peaceably yield to truth, and agree in one uniform determination of the same: so all such as gather out of the Church, without humility or intention to yield one to another, or to any superior, man or council, or what else soever, but challenge to themselves learning, spirit, and we cannot tell what; such, how many meetings soever they make, being destitute of the Holy Ghost, the author of truth and concord, are further off and further out than ever before."

30. *ib. ver. 31.* "All good Christians rest upon the determination of a General Council. All heretics make exception against the Councils that condemn them."

31. *ib. ver. 41.* "Not only the things commanded by Christ's express word, or written in the Scriptures (as our heretics held), but whatsoever the Apostles and rulers of the Church commanded, is to be kept and obeyed."

32. *ACTS, xvi. 4.* "Whereby we see both the great authority of Councils, and the diligence that all Prelates ought to have, to see the decrees and canons of the Councils put in execution."

33. *ACTS, xvii. 11.* "*Searching the Scriptures.*—The heretics use this place to prove, that the hearers must try and judge the Scriptures, whether their teachers' and preachers' doctrine be true; and so reject what they find not in the Scriptures; as though here the sheep were made judges of their pastors, the people of the priests, and men and women of all sorts, even of St. Paul's doctrine itself; which were the most foolish disorder in the world. And they did not therefore read the Scriptures of the Old Testament (for none of the New were yet extant commonly) to dispute with the Apostle; or to try and judge of his doctrine, or whether they should believe him or no: for they were bound to believe him and obey his word, whether he alleged Scriptures or no, and whether they could read or understand the Scriptures or no.—The people may not judge of the sense of the Scriptures."

34. *ACTS, xix. 19.* "Superstitious, heretical, and all hurtful books must be made away; and, by this example, all that are newly reconciled to the Church are taught, the first thing they do, to burn their heretical and naughty books. A Christian man is bound to burn or deface all wicked books, of what sort soever, especially heretical books; which, though they infect not him always that keepeth them, yet being forthcoming, they may be noisome and pernicious to others that shall have them, and read them, after his death or otherwise. Therefore hath the Church taken order for condemning all such books, and against the reading of them, where danger may ensue."

35. *ACTS, xi. 29.* "The governors of the Church are foretold of the great danger that should fall to the people by wolves, that is to say, by heretics, whose cruelty towards the Catholics is noted by this term: They be known by the forsaking the unity of the Church, whereof they be before, by going out and drawing many disciples after them, and by their perverse doctrine. Such wolves came afterward, indeed, in divers

ages; Arius, Macedonius, Nestorius, Eutyches, Luther, Calvin, great blood-sucking wolves, and wasters of the flock of Christ."

36. ACTS, xxiii. 12. "If thou be put to an oath to accuse Catholics for serving God as they ought to do, or to utter any innocent man to God's enemies and his, thou oughtest first to refuse such unlawful oaths; but if thou have not constancy and courage so to do, yet know thou that such oaths bind not at all in conscience and law of God, but may and must be broken, under pain of damnation. For to make or take such vows or oaths is one sin, and to keep them is another, far greater: as when Herod, to keep his oath, killed John Baptist. And such vows and oaths to God as these, are unlawful, and must be broken: and not the vows of chastity and religion, as our new ministers teach by their words and works."

37. ACTS, xxv. 19. "This whom he termeth by contempt, one Jesus, hath now made all the Roman Emperors and Princes of the world to know him, and hath given the seat of the Cesars to his poor servants Peter and his successors."

38. ACTS, xxviii. 22. "The heretics, of all sorts, comfort themselves much, when they find here or elsewhere the Christian faith called of the Jews, or incredulous persons, a sect or an heresy; and sometimes, in contempt of Christ's person, the Master of the same, the sect of the Nazarenes: as though the Church of God might as well err in naming their doctrine heresy, as the Jews and Pagans might and did miss in condemning Christian religion for an heresy: or as though the Protestants' doctrine were as well proved and tried to be no heresy, by the Prophets and other Scriptures, miracles, and consent of all nations and ages, as Christ's blessed doctrine is. Whereas, indeed, the Protestants' doctrine is evidently convinced to be heretical, by the same arguments that Christ's religion is proved to be the only doctrine of salvation, and not an heresy."

39. ROMANS. In the prefatory observations to this Epistle, the annotators say, "Now in these points of faith, and in others (as also in example of life), the commendation that he giveth to the Church of Rome is much to be noted. Therefore, to shun Luther and Calvin, and all their crews, we have just reason and good warrant: they make dissensions and scandals against the doctrine of the Roman Church. Let no man, therefore, be seduced by their sugared words."

40. ROMANS, i. 15. "The Gospel is not only the life of our Saviour, written by the four Evangelists, nor only that which is written

in the New Testament; but their whole course of preaching and teaching the faith.—The Gospel is not only the WRITTEN WORD.”

41. ROMANS, iii. 21. “The heretics’ phantastical or imputative justice.—Beware of the wicked and vain commentaries of the Calvinists; glossing the justice of God to be that which is resident in Christ, apprehended by our faith; and so that imputed to us, which indeed we have not. Wherein at once they have forged themselves against God’s manifest word, a new justice, a phantastical apprehension of that which is not, a false faith and untrue imputation.”

42. ROMANS, ix. 3. “*Anathema*, by use of Scripture, is either that which, by separation from profane use and by dedication to God, is holy, dreadful, and not vulgarly to be touched; or, contrariwise, that which is rejected, severed, or abandoned from God, as cursed and detested, and therefore is to be avoided. And in this latter sense (according as St. Paul taketh it, 1 Cor. 16. *If any love not our Lord Jesus Christ, be he Anathema*: that is to say, Away with him; Accursed be he; Beware you company not with him) the Church and holy Councils use the word for a curse and excommunication against heretics, and other notorious offenders and blasphemers.”—(See Note on JOSH. vi. 17; p. 48.)

43. ROMANS, x. 15. The Apostle, in this text, asks, “But how shall they preach, unless they be sent?” Before we adduce the annotation here given in reply, we request the reader to turn back to the corresponding passage, with Dr. CHALLONER’S note thereon, as cited page 51. It will be seen, on comparing the modern with this ancient commentary, by the respective divines, that NONE of our Protestant preachers are regarded by Roman Catholics as ordained ministers of the Gospel!!

The insulting annotation before us runs in these words:—“This place of the Apostle invincibly condemneth all the preachings, writings, ordinances, innovations, and usurpations of church, pulpit, and whatsoever our *new Evangelists* have intruded themselves and entered into, by the window; shewing that they be *every one, from the highest to the lowest, false prophets, running and usurping, being never lawfully called*: which is so evident in the heretics of our days, that the Calvinists confess it in themselves; and say that there is an exception to be made in them, because they found the state of the Church interrupted.”—It will be observed, also, according to another of BISHOP CHALLONER’S notes, on Numbers, xvi. 2 (page 47), that “all modern Sectaries pretend to

the priesthood, without being lawfully called and sent,"—as did Korah, Dathan, and Abiram!!!

44. ROMANS, xiii. 6. "Though every man ought to be ready to serve his temporal Prince with his goods, by tributes, or what other lawful taxes and subsidies soever; yet they may exempt by privileges whom they think good. As in all countries *Christian*; priests, for the honour of Christ, whose ministers they be, have, by the grants and ancient charters of Kings, been excepted and exempted."

45. 1 COR. i. 5. "Observe that the Apostles never wrote their letters but to such as were converted to Christ's faith before: for men cannot lightly learn the Christian religion by reading Scriptures, but by hearing, and by the presence of their teachers; which may instruct them at large, and particularly of every article, as clearly and briefly by letters they could not do. Neither doth now any man learn his faith first, but by hearing of his parents and masters: for if we should, when we come to years of discretion, be set to pick our faith out of the Scriptures, there would be a mad work, and many faiths among us."

46. 1 COR. ii. 14. "When the spiritual man is said to be judged of none, the meaning is not, that he should not be subject or obedient to his pastors and spiritual powers, and to the whole Church, especially for the trial or examination of all his life, doctrine, and faith; but that a Catholic man, and, namely, a teacher of Catholic doctrine in the Church, should not be any whit subject to the judgment of the heathen or the heretic, nor care what of ignorance or infidelity they say against him: for such carnal men have no judgment in such things, nor can attain to the Church's wisdom in any ceremony, mystery, or matter which they condemn. Therefore, St. Irenæus excellently declares, that the Church, and every spiritual child thereof, judgeth and condemneth all false prophets and heretics of what sort soever."

47. 1 COR. iii. 2. "The Church *only* hath truth both in her milk and in her bread; that is, whether she instruct the perfect, or the imperfect, who are called carnal."

48. 1 COR. x. 21. "The distinction of Christian Catholics from the rest, (*Jews and Pagans, Heretics and Schismatics,*) is, by not communicating with them, especially in their sacrifices, and at the communion-table. The heretics' communion is the very table and cup of devils."

49. 1 COR. xi. 2. "Our pastors and prelates have authority to command, and we are bound to obey. And the governors of the Church

may take order; and prescribe that which is comely in every state, in time and place require; though the things be not of the substance of our religion."

50. *Ib.* 23. The inquiry here is, "Whether the Catholics or Protestants do more imitate Christ's institution of the Sacrament?" The conclusion is, that "The heretics make profession to follow the same, in their pretended reformation of the mass:" also, that "The Protestants imitate not Christ in blessing the bread and wine; they imitate him not in unleavened bread, and mingling water with wine. And yet our Protestants, pretending to reduce all to Christ, will not do as he did, and all the Apostles and Churches that ever were." In the next note, on verse 24, it is said, "The Protestants have taken away the blessed Sacrament altogether: they have, in very deed, left no part nor spice of sacrament; neither following Christ, as they pretend, nor St. Paul, nor any Evangelist, but their own detestable sect."

51. 1 COR. xiv. The Apostle, having here discouraged preaching in unknown tongues, these commentators say, "That St. Paul's discourse maketh nothing against the service in the Latin tongue;" and that "the virtue of the sacraments and service consisteth not in the people's understanding," but "of the very virtue of the work."

52. 2 COR. i. 24. "All Christian men are bound to obey their lawful prelates in matters of faith and doctrine specially: and must not order that ridiculous pretence of obeying God's word only (which is the shift of all other heretics, as Anabaptists, Arians, and the like, as well as the Protestants), disobey God's Church, councils, and their own pastors and bishops; who, by the Scriptures, have the regiment of their souls, and may examine and punish as well John Calvin as Simon Magus, for falling from the Catholic faith. For though God alone be the Lord, Author and Giver of faith, yet they are his co-operators and co-adjutors; by whom the faithful do believe, and be preserved in the true faith, and be defended from wolves, which be heretics, seeking to corrupt them in the same."

53. 2 COR. iy. 2. "Heretics are corrupters of God's word. He giveth often warning of false teachers, whose special and proper study is to falsify and adulterate, by deceitful constructions, interpretations, and applications, the word of God; having no other end but to make their advantage of the Scriptures, and to gain glory and estimation among the sinful and simple, by new-devised expositions: wherein the Protestants do excel the ancient heretics, none ever more

impurely handling the word of God than they do."—Another such note occurs, on chap. ii. 17; wherein Protestants are calumniated.

54. GAL. i. 7, 8. "New Gospellers that pervert, corrupt, or alter the one only true and first-delivered Gospel, are to be avoided.—It is great pity and shame that so many follow Luther and Calvin, and such other lewd fellows, into a new Gospel; which are so far from Apostles and angels, that they are not any whit comparable with the old heretics in gifts of learning or eloquence, much less in good life.—The Apostle giveth the curse or *anathema* to all false teachers, not once but twice; to prove that the zeal of Catholic men ought to be so great toward all heretics and their doctrines, that they should give them the *anathema*, though they were never so dear unto them."

55. GAL. ii. 2. "Therefore, whosoever he be (upon what pretence soever) that will not have his calling and doctrine tried by the ordinary governors of God's Church, or disdaineth to go up to the principal place of our religion, to confer with Peter and other pillars of the Church, it is evident that he is a false teacher, a schismatic, and an heretic. By which rate you may try all new teachers of Luther's or Calvin's school: who never did, nor ever durst, put their preaching to such conference or trial of Holy Council or Bishops; as they ought to do, and would do, if it were of God, as St. Paul's was."

56. EPH. v. 23. We are told, there is "no salvation out of the Catholic Church," and that "the Church never erreth."—"It is much to be noted, that in the first English Bibles, there is not once the name of *Church* in all the Bible; but, instead thereof, *Congregation*: which is so notorious a corruption, that themselves, in the latter Bibles, correct it for shame, but yet suffer the other to be read and used still. See the Bible printed in the year 1562."

57. 2 THESS. ii. In the notes upon this chapter may be seen an immense heap of abuse and calumny against Wickliff, Luther, Calvin, Beza, and other Protestant reformers; which (with a multitude of scurrilous remarks occurring elsewhere) we pass over for brevity's sake.

58. 1 TIM. i. 3. "The proper mark of heretics and false preachers, is to teach otherwise, or contrary to that which they found taught and believed generally in the unity of the Catholic Church before their time."

59. 1 TIM. iii. 2. "You may see how shamefully the state of the new heretical clergy of our time is fallen from the Apostolic and all the Fathers' practice and doctrine herein; who do not only take men once

or twice married before, but (which was never heard of before, in any person or part of the Catholic Church) they marry after they be bishops or priests, once, twice, and as often as their lusts require."

60. 1 TIM. iv. 1. "All heretics are apostates from the faith.—They have no conscience, which is the cause both of their fall and of their obduration in heresy."

61. 1 TIM. vi. 20. "We may *not* measure the newness or oldness of words and terms of speaking, in religion, by Holy Scriptures only; as, though all those, or only those were new, and to be rejected, that are not expressly found in Holy Writ: but we must esteem them by the agreeableness they have to the true sense of Scriptures, or to the form of Catholic faith and doctrine, to the phrase of the old Christians, to the Apostolic use of speech, come unto us by tradition of all ages and churches, and to the prescription of Holy Councils and schools of the Christian world; which have given out (according to the time and questions raised by heretics and contentious persons) very fit, artificial, and significant words, to discern and defend the truth by, against falsehood.—*Catholic terms* (i. e. THE MASS, &c.) are no such novelties."

62. 2 TIM. ii. 17. "The speeches, preachings, and writings of heretics be pestiferous, contagious, and creeping like a canker. Therefore, Christian men must never hear their sermons, nor read their books: for such men have a popular way of talk, whereby the unlearned, and specially women laden with sin, are easily beguiled."

63. 2 TIM. iii. 16. "The heretics' foolish argument: All Scripture is profitable; *ergo*, only Scripture is necessary and sufficient." These commentators attempt, therefore, to prove the insufficiency of the Scriptures *alone* for salvation.

64. TIT. iii. 10. "Not every one that erreth in religion, is an heretic; but he only that after the Church's determination wilfully and stubbornly standeth in his false opinion, not yielding to decree of council, or the chief pastors of the Church therein.—Let our Protestants behold themselves in this glass, and withall let them mark all other properties that old heretics ever had, and they shall find all definitions and marks of an heretic to fall upon themselves. And, therefore, they must not marvel, if we warn all Catholic men by the words of the Apostle in this place, to take heed of them, and to shun their preachings, books, conventicles, and companies. Neither need the people be curious to know what they say, much less to confute them: but they must trust God's Church, which doth refute and condemn them. And it is enough for

them to know, that they be condemned; as St. Augustin noteth in the latter end of his book, *De Heresibus*."

65. **HEB. v. 4.** "A special proviso for all priests, preachers, and such as have to deal for the people in things pertaining to God; that they take not that honour or office at their own hands, but by lawful calling and consecration, even as Aaron did. By which clause, if you examine Luther, Calvin, Beza, and the like; or, if all such as now-a-days intrude themselves into sacred functions, look into their consciences, great and foul matter of damnation will appear."

66. **2 PET. ii. 2, 3. 19.** "Heretics do gain scholars by preaching liberty, and by their own licentious life, which is specially joined to the heresy of these days. All the sweet words of heretics, speaking much of the word of the Lord, the Gospel, Jesus Christ, &c. are but terms of art to buy and sell poor men's souls. Who ever promised more liberty to their followers than Luther, Calvin, and the like, taking away penance, fasting, continence or chastity, keeping of vows, necessity of good works (because faith doeth all), obedience to ecclesiastical pastors and councils, and such-like?"

67. **2 PET. iii. 16.** "This is a plain text to convince the Protestants, who (as all heretics lightly do, and did from the beginning) say the Scriptures be easy to understand; and, therefore, may be not only read safely, but also expounded boldly of all the people, as well unlearned as learned: and, consequently, every one by himself, and his private spirit, without respect of the expositions of the learned fathers, or expectation of the Church's, their pastors' and prelates' judgment, may determine and make choice of such sense as himself liketh or thinketh agreeable. For this is partly their saying, partly the necessary sequel of their foolish opinion, which admitteth nothing but the bare Scriptures. And Luther said that the Scriptures were more plain than all the Fathers' commentaries; and so all to be superfluous but the Bible." After some other remarks, it is added; "They be hard then to understand, and heretics pervert them to their own damnation."

68. **1 JOHN, iv. 1.** "*Prove the spirits, &c.* It is not meant by this place, as the Protestants would have it, that every particular person should of himself examine, try, or judge, who is a true or false doctor, and which is true or false doctrine."

69. **2 JOHN, i. 5. 10.** "This is the rule of a Christian Catholic man, to walk in that faith and worship of God which he hath received from the beginning;—which is that we now call, according to the

Scriptures, *the traditions of the Apostles*: that which is come to us from man to man, from bishop to bishop, and so from the Apostles. So shall a faithful man avoid seducers that rise up in every age, teaching new doctrine.—To bring wilfully another doctrine than the Catholic Church setteth down, is always a mark of seducers and heretics.

“Though in such times and places where the community or most part be infected, necessity often forceth the faithful to converse with such in worldly affairs, to salute them, to eat and speak with them; and the Church, by decree of council, for the more quietness of timorous consciences, provideth, that they incur not excommunication or other censures for communicating in worldly affairs with any in this kind, except they be by name excommunicated or declared to be heretics; yet even in worldly conversation and secular acts of our life, we must avoid them as much as we may, because their familiarity is many ways contagious and noisome to good men, namely, to the simple: but in matter of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their sacraments, and all other communicating with them in spiritual things, **IT IS A GREAT, DAMNABLE SIN TO DEAL WITH THEM.**”

“If, then, to speak with them or salute them, is so earnestly to be avoided, according to this Apostle's example and doctrine; what a sin is it to flatter them, to serve them, to marry with them, and so forth?”

70. REVEL. ii. 5. 6. 20. 22. “Note, that the cause why God taketh the truth from certain countries, and removeth their bishops or churches into captivity or desolation, is the sin of the prelates and people. And that is the cause, no doubt, that Christ hath taken away our golden candlestick, that is, our *Church in England*. God grant us to remember our fall, to do penance, and the former works of charity which our first Bishops and Church were notable and renowned for.”

God's hatred against the Nicolaites, is held up for imitation in similar cases; “for which only zeal, he beareth with some Churches and prelates, and saveth them from perishing.” To promote this fervent and sacred enmity, Bishops are reminded “to be zealous and stout against false prophets and heretics of what sort soever, by alluding covertly to the example of holy Elias; who in zeal killed 450 false prophets of Jezabel, and spared not Ahab nor Jezabel themselves; but told them to their faces that they troubled Israel, that is, the faithful people of God.”—It is added, “**THEY THAT COMMUNICATE WITH HERETICS, SHALL BE DAMNED WITH THEM.**”

CONCLUDING OBSERVATIONS, &c.

If we were to go over the Notes in the old editions of the **DOUAY BIBLE**; as we have of the **RHEIMS TESTAMENT**, the extracts which might be made would be too voluminous for our present purpose. Indeed, it is greatly to be feared that Protestants will be weary of reading the specimens of "**CATHOLIC DOCTRINE**" which we have selected above; but they were necessary to be known, especially at a time when Protestants are not generally aware of such wholesome doctrines being actually received and propagated, by the Roman Catholic priests *in our own day!* These very sentiments, however, run through their *modern* books and sermons, published in Great Britain and Ireland. If any of our candid readers doubt this fact, they only evince their consummate ignorance of what is passing in the Pope's spiritual domains! We intended to have added numerous extracts at the end of these "*Annotations*" on the Rheims Testament, which would have proved the same opinions to exist in other writings of the Roman Catholics: but we must desist, at present, from doing much more; unless a **SUPPLEMENT** should be called for, by the avowed incredulity of those Protestants who may peruse the select Notes. We shall also pass over the different editions of the Rheims and Douay Scriptures (*all of them with notes*) now re-printing, or lately issued from the Roman Catholic presses in this empire.

It will be apparent to every person who reads the foregoing pages, that the original project of printing and circulating the English Scriptures (according to the Rheims version of the New Testament, and the Douay translation of the Old Testament), was a design calculated for

* The original title of this work, in two quarto volumes, is as follows:—"THE HOLY BIBLE, faithfully translated into English, out of the authentical Latin; diligently conferred with the Hebrew, Greek, and other Editions in divers Languages: with Arguments of the Bookes and Chapters; Annotations, Tables, and other Helpe; for better Understanding of the Text, for Discoverie of Corruptions in some late Translations, and for clearing Controversies in Religion. BY THE ENGLISH COLLEGE OF DOWAY. Printed at Doway, by LAWRENCE KELLAM, at the Sign of the Holie Lamb; M.DC.X"—Of this production, we need only say, that it forms a suitable companion to the Rheims Testament, as to its style and spirit; but the *Annotations* are not so copious nor are they believed to be so much consulted by the Roman Catholics of the United Kingdom.

extensive usefulness, especially in Ireland. It must also be evident, from the facts which have recently been made public, by means of several benevolent institutions (particularly by the Reports of the Hibernian Society, Tract Society, and auxiliary Bible Societies), that the poor Irish Roman Catholics are lamentably deficient in their own Scriptures! Nor is it less manifest, from the various writings of Roman Catholic prelates and inferior clergy, that pains are taken by them to prejudice the minds of the ignorant against the sufficiency and importance of the Sacred Text, for all the purposes of religious instruction and salvation. The attention of our readers has already been directed to some observations on the inadequacy of the Bible *alone* (and many more might be added), by the RIGHT REV. DOCTOR MILNER, in his Tour through Ireland: we now shall slightly allude to a still more recent production, written by another Bishop, whose determination to reject the proposed plan of Protestants, is too manifest from his letters to Mr. BLAIR; for, like the Rev. Mr. GANDOLPHY, that Prelate considers the Bible to be a dangerous book, *without notes*.

In a little address, entitled, "*A New Year's Gift for 1813*," which DR. POYNTER gave to Mr. Lefroy, when this gentleman called on him, April 24th (see No. XV. page 26); the Right Rev. Author endeavours to shew, that "discord is the consequence of private interpretation;" and that "a certain knowledge of what Christ really taught and commanded," cannot be obtained "from the Scripture *alone*." He says, "The smallest reflection will convince a prudent man that the private interpretation of the Scripture, exclusive of all authority, is not an *easy*, much less a *sure*, means of learning what are the doctrines and institutions of Christ." Again he observes, "Sublime and excellent as the Sacred Scripture is, it is NOT from Scripture alone, interpreted by private judgment, exclusively of all authority, that the doctrines and institutions of Christ CAN be learned with ANY degree of certainty. Nor is it to be reasonably supposed, that those who, *with great zeal, conduct and support the vast plan of circulating Bibles, not only over the Christian, but the Pagan world, for the purpose of propagating Christian knowledge, CAN EXPECT* that man will be brought to unity of belief in the uniform and immutable truths of the Gospel; unless the Sacred Text be explained and determined by the authority of an enlightened interpreter."

It seems, therefore, that not only the Apostles themselves were divinely commissioned and empowered to interpret the Word of God,

as all Christians believe; but, it is the opinion of Roman Catholics, that the laity are bound to receive the expositions of the priests, under whose ministry they sit, or who may have published their interpretations, *permissu superiorum!* "By the authority of the same divinely-commissioned teachers (the lawful successors of the Apostles), all doubts and controversies relative to religion are to be settled and decided: to the sentence of their tribunal *the most absolute submission is commanded.*" The Bishop goes on to suggest, delicately, that in the CHURCH OF ROME ALONE can be found "that authority which Christ solemnly promised to preserve from error by his own special assistance, and the guidance of his Holy Spirit, in teaching his doctrines and institutes." He tells us, "Such is not the authority of those Sects or Churches, of whatever particular denomination amongst Christians, which have not perpetually existed from the time of the Apostles, as a visible society, believing and teaching, at all times, the same faith as they now believe and teach; and which do not pretend to the privilege of being INFALLIBLY PRESERVED FROM ERROR, in virtue of the absolute promises which Christ made to his Apostles, and to their *lawful successors.*" Finally, he informs his English audience; "From *this* high authority, divinely established and assisted, YOU HAVE RECEIVED THE SCRIPTURES, AND THE TRUE SENSE OF THE SCRIPTURES; from the same you learn, *with absolute certainty*, what Christ really taught, instituted, and commanded. By *this* authority, rising errors have been condemned in all ages, and unity of faith has been preserved. *This* authority is the pillar and ground of truth."

Signed + "WILLIAM HALIEN, V. A. L."

Dated, "LONDON, Sept. 1, 1812."

These orthodox sentiments plainly demonstrate why Dr. POYNTER (who is at the head of the Roman Catholic Bible Committee, held at Lord Shrewsbury's) *cannot* with consistency encourage an edition of the Rheims Testament, WITHOUT NOTES; and will satisfy every Protestant, that *not one* of the four Vicars Apostolic in England can be expected ever to yield to such a proposal! If any man think otherwise, it must be supposed that these Bishops, who are to be the *Patrons* of the Roman Catholic Bible Society, will relinquish all the essential and unchangeable principles of their own Church. (See No. XVII. page 19.) Such inconsistency, in these learned Prelates, ought not to be looked for; however liberal and enlightened they may be, and however much disposed to conciliate their Protestant brethren. Besides, we have seen (p. 19, Life of Dr. Challoner, by Dr. Milner) that one of these Bishops

speaks in terms of high approbation of those "*Annotations*," with which the old edition of the Douay and Rheims version of the Scriptures "is enriched;" and calls "*this excellent work*" (especially in its corrected form) "*an incomparable treasure to the English Catholics*."

Can it therefore be reasonably supposed that so rich and excellent a production should now be either thrown aside, or its truly Catholic "*Annotations*" be depreciated and neglected?—"We are not," say they, "as very many, who adulterate the Word of God;" which phrase, *καταλύετε*, "*adulterating*," they observe, "signifieth to make commodity of the Word of God, as vulgar vintners do of their wine: whereby is expressed the peculiar trade of all heretics, and exceeding proper to the Protestants, who so corrupt Scriptures, by mixing their phantasies, by false translations, glosses, colourable and pleasant commentaries, to deceive the taste of the simple; as taverners and taggers do, to make their wines saleable by manifold artificial deceptions. The Apostles, contrariwise, as all Catholics, deliver the Scriptures and utter the Word of God sincerely and entirely, in the same sense and sort as the fathers left them to the Church; interpreting them by the same Spirit by which they were written or spoken." See the *BURTON'S ANNOTATION* ON 2 Cor. ii. 17.

After this fair and honest statement, can we suppose the Roman Catholic prelates will allow the naked text of their own Scriptures to go forth without interpretation? Impossible! totally impossible! And we only wonder that Mr. BLAIR could, for a moment, have entertained the charitable hope of an event so improbable!!!

A pamphlet is lying before us, published in London, A. D. 1808; designed to oppose the benevolent purpose of some "Hibernian" advocates for the Bible. It appears, from page 11, that a plan was devised "to provide every poor family with a copy of the Holy Scriptures." But, what says a Roman Catholic to this wild scheme of enlightening the poor of Ireland?—"This mode of enlightening the mind with religious truth, appears so preposterous to the eye of reason and philosophy; and has been found so inadequate, by a long experience; that nothing but that spirit of opposition to Popery, which gives a sanction to every thing, could still induce any people to persevere in its adoption." Objections are consequently started; and the Hibernian Society is asked, in grave and solemn language, if they "would venture to advance in their defence the famous principle of the Reformation,—*That the Scriptures, as interpreted by every man's private judgment,*

should be his rule of faith? But, as for laying, "this book of wonders, &c. before an ignorant peasant, for his edification and instruction; *Can we* (it is asked) *seriously applaud the measure?*"—No, they cannot; nor can the Right Rev. the Vicars Apostolic of Great Britain, nor one of the Roman Catholic Bishops in Ireland.

The following extract, from a most abominable hand-bill (widely dispersed throughout Ireland, in order to recommend the *last* Dublin edition of the Rheims Testament, in 1810), will shew what weapons are used by our opponents to undermine the Protestant Churches of this empire: "Now in the press, and printing by R. Coyne, 165, Capel Street, Dublin, with the permission of the MOST REV. DR. TROY, and the MOST REV. DR. MURRAY, *A new and cheap Edition of the Holy Bible; with Annotations for clearing up the principal Difficulties of Holy Writ; in five volumes duodecimo: price to Subscribers in boards* 11. 12s. 6d.; *in plain calf* 11. 17s. 6d. **** As the Bible is now nearly finished, the above plan" [of paying only eighteen pence weekly] "is adopted by the Editor, in order to give the working people and well-disposed an opportunity of purchasing the Bible at an easy rate; and at the same time it will substantially refute the *calumny* industriously circulated in two-penny pamphlets, *that the Catholic Clergy prohibit the faithful from reading the Word of God, or having it in their possession*; a charge every day made, not only by these *daring* pamphleteers, but by the *learned*, who ought to know that scandal is a deadly crime, which neither their zeal nor their prejudices can palliate. It was the boast of the first *pretended Reformers*, and continues to be the boast of their disciples in the present day, that they had emancipated their followers from the shackles of Catholic despotism, and had restored to them the freedom of the children of God. This freedom, it appears, consisted in reading an *erroneous version of the inspired writings*; and in venerating, as the dictates of eternal wisdom, the blunders of ignorant and interested translators. *What crime more foul in its nature, more prejudicial in its consequences, more allied to diabolical malignity, than that of DESIGNEDLY CORRUPTING the Holy Scriptures; and by such corruption, leading the sincere inquirer into error, and converting the food of life into the poison of death?* And, do we not every day hear those *deformers of the Holy Writ* calling on Catholics to read their *spurious and corrupted translations*; telling them at the same time, that by doing so they will easily detect the errors of Popery, and learn the true and genuine doctrine of the Gospel; exclaiming, that the Scriptures are no

longer concealed under the obscurity of a learned language, but exhibited to you in your native tongue? But, Catholics answer, *We will not read your Protestant Bible—we will not drink at the muddy part of the stream, while we can drink with equal ease at the fountain-head.* Catholics will desire Protestants to read the letter of **PIUS THE SIXTH**, our Supreme Pastor of blessed memory, to **ANTONY MARTINI**, afterwards Archbishop of Florence, who translated the Bible into the language of his country; and be covered with shame for their **VILE MISREPRESENTATIONS.**"

Since the year 1807, as we are informed, about eight or nine thousand purchasers have been found for a work, formerly written by one **THOMAS WARD**, entitled, "*Errata to the Protestant Bible;*" printed for Richard Coyne, of Dublin. In the preface to the fourth edition, we recognize many sentiments and expressions contained in the preceding infamous advertisement; which justifies the supposition, that both those publications originated from the same Editor, and both belong to a systematic plan of attack on the established Church of England. The Editor talks of "the blunders or frauds of the fathers of this Church, these saints of the Reformation;" and throws out the same scandalous insinuations against their honesty: "I know of no crime (he observes) more foul in its own nature, more prejudicial in its consequences, more nearly allied to diabolical malignity, than that of **DESIGNEDLY CORRUPTING THE HOLY SCRIPTURES;** and by such corruption, leading the sincere inquirer into error, and converting the food of life into the poison of death." Again, in the Editor's advertisement to the impression of 1807, he speaks of "the miserable shifting of the first pretended reformers; who, to support the novelty of their doctrines, and their noxious innovations, were reduced to the wretched necessity of **FALSIFYING THE WORD OF GOD.**"—We may now ask, in the language of a masterly writer *, "Shall the Protestant Clergy, but particularly those of Ireland; sit silent spectators, and indifferent lookers-on; without uttering a murmur of disapprobation, or using a single effort to counteract the effects of the poisonous venom diffused throughout their country, in the pages of that publication?"

It has been evinced, that there is too much reason to believe almost every Roman Catholic prelate in this empire entirely approves of

* See *An Answer to Ward's Errata of the Protestant Bible; to which is added, an Appendix, containing a Review of the Preface to the fourth Edition of the Errata.* By the Rev. Richard Grier, A. M. Master of Middleton School." 4to. London, 1812.

Ward's work, and tacitly sanctions its circulation; and what *they* commend, is likely to be echoed through every village of the United Kingdom: (See p. xiv. of Mr. Grier's Answer, *Preface*.) These are the grateful returns already made for Catholic freedom, and the uninterrupted enjoyment of religious tolerance!

At page 165 of Bishop MILNER's late Inquiry into certain vulgar Opinions, &c. (the London edition of 1810), this Divine affirms, in opposition to an opinion of Archbishop USHER, that the Catholic Church does not forbid the reading of the Holy Bible: "She only expresses her desire, that they who apply to it may have some small previous tincture of literature; or at least, that they may be possessed of docile and humble minds, so as to be willing to admit HER INTERPRETATION of the MANY THINGS * hard to be understood, which occur in them. In the mean time, I might quote whole volumes of passages from the Fathers and Councils of the Church, belonging to the ages in question, by way of proving that they admitted certain unwritten apostolical traditions as the word of God, EQUALLY with the written Bible; and that they unanimously rejected from their communion, as heathens and pagans, all those who refused to hear the Church and her decisions."

Perhaps this orthodox and Catholic notion of "admitting unwritten traditions as the Word of God, EQUALLY with the written Bible;" and also that other sound maxim, of implicitly receiving "the interpretation of the Church," will startle some timid Protestants: but, to console them, we must add, that this wholesome doctrine was held by Cardinal *Belarmine* before it was taught by *Bishop Milner*; that it has the sanction of an infallible Council, even the famous one of Trent,—which says in her Catechism, "VERBA PASTORUM ECCLESIE TANQUAM DEI VERBUM RECIPIENDA." (See Index to the "Catechismus ad Parochos, ex Decreto Concilii Tridentini editus; & Pii V. Pont. Max. jussu promulgatus."—Lugduni 1676, 8vo. CUM APPROBATIONE & PERMISSU SUPERIORUM.") After this sanction, may we not allow all the "Pastors of the Roman Church," from the highest to the lowest, to be incapable of leading their people into error?

At p. 216 and 217, Dr. MILNER quotes Sir JOHN CARR as mentioning a gentleman who stated (before a Bible Association at Dublin),

* The apostle Peter, according to the Greek, the Vulgate, and also the Protestant version, says "some things;" the Rhemish translation has it, "certain things:" but Dr. Milner knows his motive for saying "many things," &c. 2 Pet. iii. 16.

that whole parishes in Ireland were without a Bible: to whom he makes answer; "It is to supply this deficiency, that an association of voluntary subscribers has lately been established in London." The Doctor then goes on to shew, that the perusal of "the Bible is not the ONLY means by which mankind can attain to the real truths of religion;" and says, "In fact, the divine law, like the law of the land, is partly written and partly *unwritten*: and as it is possible that we might yet have known and enjoyed the British laws and constitution, though our ancestors had been unacquainted with the use of letters; so it is possible, that all the essential doctrines and institutions of Christianity might have been transmitted to us, though the different books of the New Scripture had not been composed."

At page 222, Dr. Milner asserts, "With respect to the *Laity*, the Catholic Church *never* interdicted the Bible to them, as Protestants suppose *."—But that "Holy Mother" does what answers her purpose as well: for, the Bishop says, "She enjoins that those who take this mysterious book in hand, should have received such a tincture of learning as to be able to read it in one or other of the LEARNED LANGUAGES; unless their respective pastors should judge, from their good sense and good dispositions, that they would derive no mischief from reading it in the vulgar tongue."

"I know very well," he continues, "that any one who is desirous of reading it, may acquire the sense of it in all necessary points, much more speedily and securely, from his catechism and the instructions of his pastor."—Mark this, reader! and then notice what the Doctor thinks of those who enable the Laity to "Search the Scriptures." He says, "In a word, the object of the associators (alluding to the Society lately established in London), and other persons who distribute Bibles amongst the Irish peasantry, with instructions to hammer out of them a religion for themselves, is *not* to enlighten but to obscure their minds; is *not* to communicate religious knowledge, but to deprive them of that which they have." p. 226, *ibid.*

Is it not now pretty clear that the Laity are regarded by the Roman Catholic Priests as totally incompetent to understand what they read in their Bibles? that annotations are, therefore, *always* deemed by the Clergy indispensable? that the Laity *must* receive whatever exposition

* We shall soon give unexceptionable proofs, that several Popes and other Bishops of this Church HAVE "INTERDICTED THE BIBLE."

is given by their Church? and that this *undefined* Church may mean only some *one* Bishop; such as Dr. Challoner, Dr. Milner, or Dr. Poynter? But, we go so far as to add,—that the Roman Church, consisting either of a Council, or the Pope alone, or some *one* Bishop, *claims* the power of **EVEN PROHIBITING THE TEXT ITSELF**; and that this power has often been exercised, in particular districts or dioceses! so that the key of knowledge, under some frivolous pretence or other, has not seldom been wholly taken from the people!!! Dr. Milner is inclined, indeed, to deny that the Church **EVER DID** prohibit the use of the Sacred Scriptures in the vulgar tongue; and Mr. Gandolphy avails himself of a concession by Dr. Herbert Marsh, as if “Holy Mother Church” really never did **IN ANY CASE ABSOLUTELY** withhold the Bible, but only forbade its indiscriminate circulation. We do not, certainly, pretend to affirm that the Roman Catholic Bishops have constantly or universally prohibited the Scriptures in any nation: but, we do say, if her own historians may be credited, that she has partially done this in many instances; and that she has always claimed the discretionary power to withhold the Bible from the Laity, ever since her departure from the primitive simplicity of the Gospel. This **POWER** we shall shew to have been exercised in an arbitrary manner*.

The Council of Toulouse, in 1229, following the example of that murderous **POPE, INNOCENT III.** published forty-five canons, for the extinction of heresy and schism; but, the most unpardonable heresy and schism, then practised or taught by the pious Waldenses, Albigenses, and Vaudois, was their translating the Holy Scriptures into the vulgar tongue, for the use of the common people; who used to assemble in groups, to read or hear the words of eternal life, which had been discreetly withheld from them by their priests long before. The said *innocent* Pope, if we remember rightly, had the honour of establishing the tribunal of an “**HOLY INQUISITION**,” the abolition of **ONE** of which has been

* This *discretionary* power had been before exercised, and is (to the present day) contended for, by all the Roman Catholic clergy; but, we do not recollect that any formal act of the Church *in Council* had ever attempted to deprive the laity of their Bibles, till the year 1229. Dr. **POYNTER** contends for the exercise of this “discretion,” in his first letter to Mr. **BLAIR**, No. XV. page 25: “Nor can you reasonably blame us, if we act *with discretion* in the discharge of our duty in this respect; especially when you consider, that the Sacred Scriptures,—which, when rightly understood, are a light to the mind and food to the soul,—have, from misconstruction, or from the evil dispositions with which they have been read, been often made an occasion of *fatal error*, and been perverted into a *deadly poison*. The best food may be *hurtful* to a disordered stomach.”

lately attempted in Spain, but which (the newspapers of to-day, May 18th, inform us) has been strenuously resisted by the Nuncio of another Pope, PIUS VII.—whose inflexible intolerance and bigotry are now fully exposed, in the recent correspondence between His Holiness and the French government, and to which we hope our own legislators will not fail to give due attention * : (Vide, “Relation de ce qui s'est passé à Rome dans l'Envahissement des Etats du St. Siège, par les François; et Fermité du St. Père, pour défendre l'Eglise, &c. Londres, 1812, nouvelle edition.”) The Council of Toulouse, then, in order to stop the “disputes among schismatics,” and to prevent “heretics abusing the Sacred Books” (says RICHARD, in *Analyse des Conciles*, tom. ii. p. 183, and FLEURY, *Hist. Eccl.* tom. xi. p. 474,) adopted the wise and effectual measure of taking away the Key of Knowledge *entirely!* The Divine Light was thus extinguished by the Holy Mother Church; because some blind people mistook their way to heaven!! But, Roman Catholics tell us, this is a gross calumny; for the Right Rev. Dr. MILNER asserts (*and he must be well-informed*), that “with respect to the laity, she NEVER INTERDICTED THE BIBLE from them, as Protestants suppose.” p. 222, Letter xviii. of his *Inquiry into certain vulgar Opinions, &c.* London, 1810. We must, therefore, refer our readers to the very words of *that Ecclesiastical Council.* †

It is needless for us to multiply authorities of that kind, to shew the means used, even in England, for preventing the free circulation of the Scriptures, in the vulgar tongue: but, if we intended to enter into this subject more at large, we should mention the efforts made by Roman Catholic Bishops in our country to deprive the people of so inestimable a treasure, not only during the days of our early reformer, Wickliff,

* The correspondence, or narrative, above mentioned, is published in French, Latin, and Italian, by the booksellers of the Right Rev. Vicars Apostolic, Messrs. Keating and Brown, Duke Street, Grosvenor Square, 3 vols. 12mo.: in which are the most irrefragable proofs of the bitterness and systematic intolerance of the present degraded Pope against ALL PROTESTANTS; whose freedom, in public worship, &c. he obstinately (against the desire of BONAPARTE) refuses to sanction in France, and whom he would even persecute, while his own existence depends on the will of the Corsican tyrant!

† Father SACI, the respectable and pious translator of the Bible into French, calls it a “reproach, full of rashness and malignity,” for Protestants to “dare impute” such conduct to the Church of Rome; and Mr. Gandolphy, page 68 of a Sermon annexed to his first Letter to Dr. Marsh, also says—“The Catholic Church has *never* absolutely prohibited the reading of the Scriptures: and if she has ever *appeared* averse to that practice, it was at a time when a spirit of novelty took possession of men's minds.”

but also in the reign of Henry the Eighth; all which prove, that the Church of Rome is a decided enemy to the general use of the Holy Scriptures. See *Concilia Magn. Britan. et Hibern. ab Anno 1350 ad 1545*, vol. iii. pp. 317, 706, 740.—The prohibition of the Council of Toulouse runs in the following words:

“CAPITULA XIV. *Ne Laici habeant Libros Scripturæ, præter Psalterium, et Divinum Officium: ut eos Libros ne habeant in vulgari Lingua.*

“Prohibemus etiam, ne libros Veteris Testamenti aut Novi, Laici permittantur habere: nisi forte Psalterium, vel Breviarium pro divinis officiis, aut Horas Beatæ Mariæ, aliquis ex devotione habere velit. Sed, ne præmissos libros habeant in vulgari translatos, arctissime inhibemus:” Vid. p. 430, tom. xi. Pars I. *Sacro-sanct. Concil. ad Regiam editionem, &c. Phil. Labbei & Gabr. Cossartii; Lutetiæ Paris. 1671.*—*Concilium Tolosanum, Anno 1229, De inquirendis Hæreticis, &c.*

To this extract we must add (in the note below) a few passages from the *INDEX of the Council of Trent*; more artfully worded, and giving full prohibitory power to the Clergy.*

* *REGULÆ INDICIS, Sacro-sanctæ Synodi Tridentinæ Jussu editæ.*

REGULA II. Hæresiarcharum libri tam eorum, qui post prædictum annum, hæreses invenerunt, vel suscitaverunt, quàm qui hæreticorum Capita, aut Duces sunt, vel fuerunt, quales sunt, Lutherus, Zwinglius, Calvinus, Balthasar, Pacimontanus, Schwencfeldius, & his similes; cujuscumque nominis, tituli, aut argumenti existant, omninò prohibentur.

Aliorum autem hæreticorum libri, qui de religione quidem ex professo tractant, omninò damnantur.

REGULA III. Versiones Scriptorum etiam Ecclesiasticorum, quæ hactenus editæ sunt à damnatis auctoribus, modò nihil contra sanam doctrinam contineant, permittuntur.

Librorum autem Veteris Testamenti versiones, viris tantùm doctis, & piis, judicio Episcopi concedi poterunt: modò hujusmodi versionibus tanquam elucidationibus vulgatæ editionis, ad intelligendam Sacram Scripturam, non autem tanquam sacro textu, utantur.

Versiones verò Novi Testamenti, ab auctoribus primæ classis hujus Indicis factæ, nemini concedantur, quia utilitatis parum, periculi verò plurimum lectoribus ex earum lectione manere solet.

Si quæ verò annotationes cum hujusmodi, quæ permittuntur versionibus, vel cum vulgata editione circumferuntur, expunctis locis suspectis à Facultate Theologica alicujus Universitatis Catholicæ, aut Inquisitione Generali, permitti eisdem poterunt, quibus & versiones.

REGULA IV. Cum experimento manifestum sit, si Sacra Biblia vulgari lingua passim sine discrimine permittantur, plus inde ob hominum temeritatem, detrimenti, quàm utilitatis oriri; hac in parte judicio

Besides this, if we had room, it would be easy to shew, that the proceedings of the Council of Trent, and the subsequent Bulls and other

Episcopi, aut Inquisitoris stetur, ut cum consilio Parochi, vel Confessarii, Bibliorum à Catholicis auctoribus versorum, lectionem vulgari lingua eis concedere possint, quos intellexerint, ex hujusmodi lectione non damnum, sed fidei, atque pietatis augmentum capere posse: quam facultatem in scriptis habeant.

Qui autem absque tali facultate ea legere, seu habere, præsumpserit; nisi priùs Bibliis Ordinario redditis, peccatorum absolutionem percipere non possit.

Bibliopolæ verò, qui prædictam facultatem non habenti, Biblia idiomate vulgari conscripta vendiderint, vel alio quovis modo concesserint, librorum pretium, in usus pios ab Episcopo convertendum, amittant: aliisque pœnis pro delicti qualitate ejusdem Episcopi arbitrio subjaceant.

Regulares verò, nonnisi facultate à Prælatiis suis habita, ea legere, aut emere possint.

REGULA VI. Libri vulgari idiomate de controversiis inter catholicos, & hæreticos nostri temporis, disserentes, non passim permittantur; sed idem de iis servetur, quod de Bibliis vulgari linguâ scriptis statutum est.

Qui verò de ratione bene vivendi, contemplandi, confitendi, ac similibus argumentis vulgari sermone conscripti sunt, si sanam doctrinam contineant, non est cur prohibeantur, sicuti nec sermones populares, vulgari linguâ habiti.

Quod si hactenus, in aliquo regno, vel provincia, aliqui libri sunt prohibiti, quod nonnulla contineant, quæ sine delectu ab omnibus legi non expediat; si eorum auctores Catholici sunt, postquam emendati fuerint, permitti ab Episcopo, & Inquisitore poterunt.

REGULA X. Ad extremum verò omnibus fidelibus præcipitur, ne quis audeat contra harum Regularum præscriptum aut hujus Indicis prohibitionem, libros aliquos legere, aut habere.

Quod si quis libros hæreticorum, vel cujusvis auctoris scripta, ob hæresim, vel ob falsi dogmatis suspicionem damnata, atque prohibita legerit, sive habuerit, statim in excommunicationis sententiam incurrat.

Qui verò libros, alio nomine interdictos legerit, aut habuerit, præter peccati mortalis reatum, quo afficitur, judicio Episcoporum severe puniatur.

OBSERVATIONES ad REGULAM quartam CLEMENTIS Papæ VIII. Jussu factæ.

Animadvertendum est circa supradictam quartam regulam Indicis felic. rec. Pii Papæ IV. nullam per hanc impressionem, & editionem de novo tribui facultatem Episcopis, vel Inquisitoribus, aut Regularium Superioribus, concedendi licentiam emendi, legendi, aut retinendi Biblia vulgari linguæ edita; cum hactenus mandato, & usu Sanctæ Romanæ, & universalis Inquisitionis sublata eis fuerit facultas concedendi hujusmodi licentias legendi, vel retinendi Biblia vulgaria, aut alias Sacræ Scripturæ, tam Novi, quam Veteris Testamenti partes, quavis vulgari linguâ edita: ac insuper summaria, & compendia etiã historica eorundem Bibliorum, seu librorum Sacræ Scripturæ quocumque vulgari idiomate conscripta: quod quidem inviolatè servandum est.

official acts of Pope Pius IV.—of Paul V.—of Alexander VII.—of Clement VIII.—of Clement XI.—and of sundry Inquisitors-General, as detailed in the *Index Libr. Prohib.* of Madrid and Rome, demonstrate the total fallacy of MODERN pretences to any thing like a liberal and rational allowance of the Scriptures to the laity. † We cannot, however, do more at present than make these plain allusions in the face of the world; and pledge ourselves to refute all such pretended claims to a liberal tolerance, when it shall appear needful.

Pope Clement XI. published the famous Bull "*Unigenitus*," against the excellent Father Quesnell's Moral Reflections upon the New Testament; and by that official deed ("of perpetual force and obligation"), which was solicited from His Holiness "by very many Bishops of France," in 1713, he condemned the following Propositions among others:

Proposition 79. "It is useful and necessary at all times, in all places, and for all sorts of persons, to study and know the spirit, piety, and mysteries of the Holy Scripture." 1 Cor. xiv. 5.

Prop. 80. "The reading of the Holy Scripture is for every body." Acts, viii. 28.

Prop. 81. "The sacred obscurity of the Word of God, is no reason for the laity to excuse themselves from reading it." Acts, viii. 31.

Prop. 82. "The Lord's day ought to be sanctified by Christians, in reading pious books, and above all, the Holy Scriptures. It is very prejudicial to endeavour to withdraw a Christian from reading them." Acts, xv. 21.

Prop. 83. "It is a great mistake to imagine, that the knowledge of the mysteries of religion ought not to be imparted to women, by the reading of the sacred books. The abuse of the Scriptures and the rise of heresies, have not proceeded from the simplicity of women, but from the conceited learning of men." John, iv. 26.

Prop. 84. "To wrest the New Testament out of the hands of Christians, or to keep it closed up, by taking from them the means of understanding it, is no other than to shut or close the mouth of Christ in respect of them." Mat. v. 2.

† A mass of other regulations exist on this subject, which would occupy too much space for us to reprint. Let it suffice, therefore, that we have shewn how restricted the Roman Catholics in general are, as to the use of the Bible, with Notes annexed thereto either by Protestants or their own Clergy. Such restrictions and limitations, in many cases, amount to a virtual prohibition!

Prop. 85. "To forbid Christians reading the Holy Scriptures, especially the Gospel, is to forbid the use of light to the children of light, and to make them suffer a sort of excommunication." Luke, xi. 33.

Now the Pope's Bull professes to "lay open the fallacious doctrines of that book, not in general only, but distinctly and plainly, by extracting many particular propositions," therein called "noxious seeds of tares, most grievous errors, and the falsehood of corrupt doctrine;" which (before they were condemned) the Pope tells us had been "accurately discussed by several professors of divinity, first in the presence of two of our venerable brethren, Cardinals of our Holy Roman Church, and then afterwards weighed and examined with the utmost diligence and mature deliberation, in our own presence and that of several other Cardinals, in many repeated congregations, in which each proposition was most exactly compared with the text of the book."

This Antichristian Pope, in conclusion, says, "*Wherefore, having heard the judgment of the aforesaid Cardinals and other divines, exhibited to us, both by word and in writing; and having, in the first place, implored the assistance of the Divine Light, by appointing public as well as private prayers to that end; WE DO, by this our Constitution, WHICH SHALL BE OF PERPETUAL FORCE AND OBLIGATION, declare, condemn, and reject, respectively, all and EVERY ONE of the Propositions before recited—as false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and her practice, contumelious, not only against the Church, but likewise against the secular powers, seditious, impious, blasphemous, suspected of heresy, and plainly savouring thereof, and likewise favouring heretics, heresies, and schism, often condemned, &c. &c.*"

We subjoin only ONE more official regulation on this subject, by which the Spaniards (and there is a somewhat similar restraint in several other Roman Catholic countries) are precluded the free use of the Bible, either with or without notes!!!

GENERAL REGULATION V. OF THE INDEX PUBLISHED AT MADRID in 1677; answering to the FOURTH REGULATION of the Index of the Council of Trent, printed at Rome in 1567.

"Cùm experientia docuerit, &c."

"As experience has taught, that there has arisen (through the temerity, ignorance, or malice of men) more injury than benefit, from suffering the HOLY BIBLE to be printed in the vulgar tongue; the

BIBLE, with all its parts, printed or manuscript, is forbidden in the vulgar tongue: and, likewise, the summaries and compendiums of it, though they be histories of the same Bible, or books of the Holy Scripture, written in the vulgar idiom or tongue; but not the clauses, sentences, or chapters, inserted therefrom, in Catholic books, which explain and quote them. Be it also admonished and added, that in this prohibition is likewise comprehended the book which vulgarly and commonly goes by the name of EPISTLES and GOSPELS, in the vulgar tongue, although it has some short expositions, in certain parts; because the greater portion of it, and almost the whole of the Sacred Text, is in the vulgar tongue: on account of the danger that ignorant and common people may fall into error, by their depraved understanding; and for other inconveniences which have been noticed from experience. And in order to avoid all scruples which may arise hereon, and that the reader may distinctly know what is, or is not, meant by the term *vulgar tongue*; it is declared, that neither the Hebrew, Greek, Latin, Chaldee, Syriac, Ethiopic, Persian, nor the Arabic, is called the *vulgar idiom*—which is distinguished from those original tongues by being now commonly used in familiar discourse: so that the reader may understand all other languages to be *vulgar*, besides those enumerated. In like manner the Hours and all their kinds, in the vulgar tongue, are forbidden; as appears by the catalogue of the third class, under the word HORAS."

To shew how strictly this regulation was enforced, we add, that in the library of that noble and glorious institution, called "THE BRITISH AND FOREIGN BIBLE SOCIETY," is a Spanish New Testament, printed at Venice (no doubt surreptitiously, and without the authority of the Roman Church), in the year 1556; on the title-page of which is written "*Granville Sharp*," and a remarkable memorandum is prefixed with his own hand, as follows: "MEM.—Several years ago I presented this Castilian Testament to an eminent Spaniard, a merchant of Bilbœa, who was delighted with it during his temporary abode in London; but, just before his departure for Spain, he returned the book, being afraid to carry it with him, lest it should be discovered by the searchers of his baggage, and occasion the forfeiture of all his goods!—G. S."

In Ireland, as we can prove, there have been similar instances of timidity and terror, in using our Bible, lest it should involve any serious consequences, but especially excommunication; which the Rheims annotator too truly observes (on Matt. xviii. 17.) "*is greater punishment than if a man were executed by sword, fire, and wild beasts.*"

Englishmen will hardly credit the acts of *priestly* tyranny and barbarous violence which are still committed in Ireland: but, as two of them have come to our knowledge, at the moment we write this paragraph, duty impels us to lay them before the British public, in a POSTSCRIPT.

If additional proofs, besides the foregoing extracts and Biblical annotations, be required to shew the enmity of MODERN, as well as ancient, Roman Catholics to every *Protestant* establishment and principle,—such proofs may be had from the Pastoral Letters, and the official correspondence of the present POPE PIUS VII. with BONAPARTE. It will there be seen that this mild Pontiff in exile declaims against the allowance of *Protestant* worship, as pregnant with fatal consequences and unfriendly to human happiness; that he reproaches the French Government, for its “protection of sectaries, heretics, and schismatics;” that he considers such an indulgence to *Protestants*, as an alliance between “Christ and Belial, light and darkness, truth and error, sincere piety and impiety;” that he casts the old maxim in Napoleon’s teeth, Out of the Church there is no possibility of salvation, “*Della quale non vi è speranza di salute;*” and that he claims the right to interfere “among all the nations of the earth,” in secular concerns—about books, marriages, bastardies, divorces, convents, monasteries, vows of celibacy, oaths of allegiance, and the personal attendance of his own Bishops or other Ministers. He condemns the intermarriage of parties, only *one* of whom is a professor of what is called “the Christian faith;” since the Church of Rome has “always strongly reprov’d marriages with heretics: the Church holds them in abhorrence, as was said by CLEMENT XI. his predecessor of happy memory, because of the great many inconveniences and spiritual dangers which are found to be thus multiplied.” “The same laws (says he again) which forbid the marriage of Christians with infidels, have also prohibited the sacrilegious nuptials of Catholics with heretics.”

Should the foregoing evidence not fully satisfy the reader that *all* the Roman Catholic Priests are, and ever *must* be, on principle, enemies to the Protestant Churches of Great Britain and Ireland, we *must* wholly despair of producing conviction! For they are *all* religiously bound, by the most awful and impressive oaths and creeds (particularly their oath of consecration, which is seen in the Pontificale Romanum, and the remarkable creed of Pope Pius IV.); which cannot be renounced, and oblige them, in conscience, to uphold the Roman

Hierarchy, to the utmost of their power! Accordingly, all those Priests, as their Bishops and Apostolical Vicars instruct them, *must* tell the common people—"that Protestant ordinations are absolutely null; that without true orders there can be no sacrament, no absolution, no lawful preaching, no keys for opening the kingdom of heaven, no church, no Christ; and, therefore, that they are obliged to seek security elsewhere than amongst those who are no ministers:" (See Bishop Challoner's *Grounds of the Old Religion*, p. 260.) The Annotations in their own Bibles, and their books of devotion, &c. teach these things; and urge the people of the Roman Catholic communion to treat us *Protestants* as corrupters of the Scripture and infamous heretics: notwithstanding which, the disposition of those very Priests to join with their flocks in pulling down our Church establishment, is gravely called in question by some Members of Parliament! Nay more, the *Courier* of March 20th, 1813, states to the public, that a Noble Lord, who presented various petitions in behalf of "the Catholic Claims," openly declared in his speech—"That the Catholic CLERGY joined with the Laity, not for ecclesiastical objects, but to COMMIT AND BIND THEMSELVES BY SOLEMN OATHS TO SUPPORT THE PROTESTANT ESTABLISHMENT." Can such incredible, unfounded, and delusive sentiments be hereafter seriously believed and promulgated?

Within these few days, "A Defence of the ancient Catholic Faith" has been published by the Rev. Peter Gandolphy; and, as we give him full credit for understanding the doctrines of his own Church, as also for not publishing any thing contrary to the sentiments of his Vicar Apostolic, we think it will be but doing justice to this "Priest of the Catholic Church" to exhibit the following passages from SERMONS X. and XIII. They painfully satisfy us, that "*the words of the Pastors of this Church are to be received as the WORD OF GOD,*" and must be obeyed "*equally with the WRITTEN BIBLE.*"—See p. 79.

"My Friends, I believe that I have now completely finished my engagement, to prove that the Bible cannot be intended by God as the only rule and authority, from which men are to learn religion; and, therefore, I have succeeded in subverting the grand and fundamental principle of the Protestant Reformation.—The Reformers have run mad with the BIBLE-FEVER.

"What indeed can afford security against imposition, when the very founder of Protestantism, when those who so loudly advocate the grand principle of the Reformation, were the first to lay their sacrile-

giotic hands on this Sacred Volume; and dared to efface, change, and mutilate a text, written by the unerring finger of God? What security have you at present, when these Biblical CHAMPIONS come forward and tell you, that the Bible is to be your only rule of faith; and yet upon you, who have eyes, taught to read and examine, impose their mutilated editions—thus making their own inventions pass for the inspired Word of God? My Friends, I conceive nothing more can be necessary, to convince you that the Bible was not intended by God to be the common instructor of mankind—this is a Catholic principle; and, it is on this account that we do not indiscriminately toss our Bible to the multitude.

“The Pope pronounces absolutely on the schismatical and heretical character of persons, of books, and writings; and places obstinate members out of the communion of the Church.—As he is the depository and fountain of spiritual jurisdiction, his authority extends to every part of the Church.

“A Catholic finds not more difficulty in assenting to any truth the Church proposes to him as an article of faith, than he would in admitting the oral testimony of GOD HIMSELF; and, this is a submission which the Church requires from all her children.

“Resistance to her authority in one single point, will separate you from her communion.—The living authority of her Bishops is the RULE of doctrine.—The Sacred Scriptures may be read; but, their interpretation must be taken from the proper judges.

“Every article of faith is founded on the Word of God, written or unwritten. The one is derived from immemorial tradition; by the other, we understand the Scriptures and the decrees of general Councils.”

These “Catholic principles,” it will be remembered, have been promulgated since the important “Conversation (No. VII. p. 12) between Mr. Blair, Mr. Leffroy, and the Rev. Peter Gandolphy, April 7th, 1813;” and must, therefore, excite additional interest, both to the “CHAMPIONS” and NEGOTIATORS OF THE BIBLE!!!

The following Postscript contains only a small specimen of the evidence in our possession, which proves the invincible hostility of Irish BISHOPS to the use of the Holy Scriptures, and to Protestants. Even their own Douay and Rheims editions of the Bible, are withheld from those peasants who would read them; as will also appear on adverting to the recent publications of the Hibernian Society, established in London, A. D. 1806, for the diffusion of religious knowledge in Ireland.

POSTSCRIPT.

No. I.

A Letter sent 27th March, 1811, from the Right Rev. DOMINICK BELLEW, Titular Bishop of Killala, to the Rev. Mr. BOLAND, Roman Catholic Priest of the Parish of Killglass, in the County of Sligo.

REVEREND SIR,

ON Sunday next, Mr. Haran and I attend at Killglass Chapel, in order to cry down the nefarious Deistical Schools which the unrelenting enemies of our religion have dared to establish, together with all their spurious productions †. Assure all parents who will persevere in permitting the growing generation to attend such places, no Priest shall console or absolve them, even at the hour of their death; and order the same thing to be done, bis, ter, et sæpissimè, in Drumard & Skrien. Vive, vale.

March 27.

(Signed)

DOMC. ALLADEN.*

To Rev. Mr. Boland, Dromore West.

No. II.

JOHN TYMPANY, of Logdoon, Schoolmaster of one of the Hibernian charity schools, in the parish of Templeboy, barony of Tyreragh, and county of Sligo, came before a Magistrate at Sea-view (R. Hillas, Esq.) on the 12th of April, 1811; and being duly sworn, said, that on Sunday, the 7th of that month, the Rev. Francis Boland, parish Priest of the said parish, did, in the chapel of the said parish, read a letter, written by the Rev. Dominick Bellew, Titular Bishop of Killala, to the said Priest, &c. &c.—and then recited the above Letter.

† These "*Nefarious Deistical Schools*," as they are called by the Bishop, use only the Spelling-book and Holy Scriptures, without introducing any controversial tract whatsoever!

* A contraction for Dominicus Alladensis, or Domimiek Killala.—The original letter and affidavits are in our possession. It appears (from No. XIV. p. 21, of the Hibernian Society's Summary of Proceedings, London, 1812), that this "*CHRISTIAN BISHOP*" traversed his whole diocese, and visited the different chapels, on purpose to denounce vengeance against those persons, "*whose only crime was undertaking to instruct the children of the poor to read*"—pronouncing those schools, where the English Sunday-school Spelling-books and the Scriptures ALONE were taught, to be Deistical, nefarious, and in every respect abominable." His manner of terrifying, and denouncing an horrible public sentence against these beneficent schoolmasters, who were themselves Roman Catholics, is also there described in feeling terms by one of the Society's correspondents!

No. III.

County of Sligo, to wit.—JOHN CAVANAUGH and MARTIN GORDON, both of the parish of Killglass, in the barony of Tyreragh and county of Sligo, for the Hibernian Society Schools (teachers), came before me this day, and voluntarily made oath on the Holy Evangelists; and said, that on Sunday, the 31st of March last, the Rev. Dominick Bellew, Titular Bishop of Killala, came to the chapel of the said parish of Killglass, accompanied by the Rev. James Haran, parish Priest of Castleconnor; and that the said Haran said, that the Societies' Schools were poisonous and pernicious baits, thrown out in order to seduce the children, and to take them from the paths of Heaven to the eternal pains of Hell: that on the said day, the above Bishop, in the said chapel, said, that if he (the said Bishop) had any of the Societies' books, he would tear them and trample them under his feet; for he would suffer *but a few to read his own Bible, and much less the PROTESTANT BIBLE, because it leads them into a thousand errors.* He (the said Bishop) asked William Atkinson and John Hart, both teachers in said parish, if they quitted teaching those schools? They said they did quit, upon the prohibition of the said Haran. And (the Deponents) could say much more: but the above are the heads of their depositions, in consequence of which Deponents lost their schools.

Sworn before me, this 11th }
day of April, 1811. } ROBERT HILLAS.

JOHN CAVANAUGH and MARTIN GORDON.

No. IV.

A private Letter just received.—“Two days ago, I received the following AUTHENTIC ACCOUNT, which you may relate wherever you go. A few miles from where I was born, a Protestant young woman married a Papist. She lived a year unhappily with him, and died. The day before her death, her husband brought the priest to her; at the same time presenting two pistols, swearing he would shoot her, if she would not receive the sacrament from the priest! He also drove her mother out of the room, with the same threats. However, the wife persisted in refusing, and died the next day.

“Our wise men around us will not believe these things, though we declare it again and again unto them.”

May 19, 1813.

THE END.